

I.R. NEWSPAPER REGY
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Arthur Miall
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THE

Ponconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVII.—NEW SERIES, No. 1108.]

LONDON : WEDNESDAY, JAN. 30, 1867.

PRICE { UNSTAMPED.. 5d.
STAMPED..... 6d.

CENTRAL ASSOCIATION for STOPPING
the SALE of INTOXICATING LIQUORS on SUNDAY.

Office—43, Market-street, Manchester.

PRESIDENT—THOMAS CLEGG, Esq., Cheetham Hill,

Manchester.

The Executive desire to call immediate attention to the Conference Report, already issued. Full information may be obtained by applying to the

ASSISTANT SECRETARIES,

Mr. Edwin Barton, 43, Market-street, Manchester.

Mr. Oliver Garrett, Greenheys Hall, Manchester.

Contributions to the fund necessary to prosecute the work of this Association are earnestly requested from all friends of the cause, and may be paid to the Manchester and Liverpool District Bank, Spring-gardens, Manchester.

The Rev. JOHN GARRETT, D.D. } Secretaries, 43, Market-street, Manchester.

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RICHARD HAWORTH, Esq. } Treasurer, 33, High-street,

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THE ASYLUM for FATHERLESS CHILDREN, REEDHAM, near CROYDON.

Under the Patronage of HER MAJESTY THE QUEEN.

Instituted 1844.

The ANNIVERSARY DINNER of this Charity will be held at the LONDON TAVERN, BISHOPSGATE-STREET, on WEDNESDAY, the 27th February, 1867.

ROBERT CULLING HANBURY, Esq., M.P., has kindly consented to take the Chair.

T. W. AVELING, Hon. Sec.

Office, 10, Poultry, E.C.

THE ASYLUM for FATHERLESS CHILDREN, REEDHAM, near CROYDON.

Under the Patronage of HER MAJESTY the QUEEN.

Instituted 1844.

The Board of Managers have much pleasure in announcing the receipt of £105 from "H. B." towards the maintenance of the five extra orphan children elected on the 1st inst.

The Board earnestly APPEAL to the benevolent public for still further assistance, as these five children will cost the Institution upwards of £50 more than they have yet received on their behalf.

T. W. AVELING, Hon. Sec.

All communications should be addressed to Mr. Geo. Stancliff, Secretary, at the Office, 10, Poultry, E.C.

THE HOSPITAL for SICK CHILDREN, 48 and 49, GREAT ORMOND-STREET, W.C.

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F. H. DICKINSON, Chairman.

JAN., 1867. SAM'L. WHITFORD, Secretary.

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MISS THOMAS (late of the Avenue, Peckham, Surrey), begs to inform her friends that her PUPILS will REASSEMBLE at No. 5, Sandringham-gardens, Ealing, Middlesex, W., on the 2nd of February.

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MIDLAND COUNTIES PROPRIETARY SCHOOL COMPANY, LIMITED.

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TERMS:

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PRINCIPALS { Rev. W. PORTER.

{ Mr. J. STEWART, A.C.P.

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The NEXT SESSION will COMMENCE on THURSDAY, January 31, 1867.

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THE

Ponconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVII.—NEW SERIES, No. 1108.]

LONDON: WEDNESDAY, JAN. 30, 1867.

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Ecclesiastical Affairs.

SEPARATION OF CHURCH AND STATE IN ITALY.

IV, ten years ago, the question had been put to us, which of the countries of Europe we supposed would be the last that would adopt our views of the relation of the Church to the State, we should most unhesitatingly have answered, Italy. The reasons which we should have given in support of that answer, would have been just those which everybody else would have given—those, in fact, which lay upon the surface, and which no human foresight was likely to overlook. We should have anticipated with some confidence, that England, having taken precedence of the other European nations in the legislative adoption of sound principles of politico-ecclesiastical economy, as in the case of Free Trade, would gradually enlighten Continental peoples, and that Italy would be the latest and most signal instance of conversion. Many people would have laughed even at this expectation as a fond dream—a sort of monomaniacal hallucination which a slight knowledge of men and things should have rendered impossible. Well, so it was—but in exactly the opposite sense to that which would have been intended. Italy, instead of being the last, is the first nation of Europe to shape her policy upon the basis of the doctrine we have striven to uphold, and, in place of learning from England, has become her teacher and exemplar. Whilst we, in this country, are still nibbling at the outskirts of this question, Italy is making a final settlement of it. Government and people are grappling in earnest with its difficulties, and there seems every probability that before the close of the present year, the idea of the late Count Cavour will be realised in the Southern Peninsula—"a free Church in a free State."

The Bill now before the Italian Chambers embodies the two principles which ought always to be regarded as correlative—namely, self-government and self-support. It is drawn with a wise and liberal regard to the historical antecedents and actual position of the Church in Italy. The spirit of it is admirably conciliatory, but it fairly and finally carries out its object. The Church of Italy is declared to be free from all interference on the part of the State in its exercise of religious worship. Its bishops will no more be nominated by the King, nor even be required to take the oath of allegiance to him. Their spiritual functions will be limited by no secular restriction. But, on the other hand, they will derive no special advantage from the Civil Power. Whatever privileges they have heretofore received at its hands, whatever prerogatives they have claimed and exercised in the State, whatever exemptions and immunities they have enjoyed, will cease to have legal force at the passing of the Bill. Roman Catholicism in Italy will occupy precisely the same position in

relation to the State as it does in the United States of America, neither more nor less. The State will make no greater demand upon it than it does there—the Church will have no other claim upon the State than it has there. The two authorities will be perfectly distinct and independent, each resting exclusively upon its own appropriate basis. No arrangement could be more complete or uncompromising.

But how about the property now vested in the Church, amounting, says the Florence correspondent of the *Times*, to a gross total of 60,000,000/- sterling? In judging of the mode in which it is proposed to deal with this, we shall do well to bear two or three things in mind. First, that Roman Catholicism is the religion, nominally and in profession at least, of the whole people. There is no such thing as organised Dissent in Italy. In reappropriating Church property, therefore, the question of justice between different religious communities does not arise. Secondly, no part of the Italian people have been trained to a voluntary support of religious ordinances, though, no doubt, there have been amongst them frequent exercises of private liberality. And thirdly, the money question is rather an accident of State-Churchism, than an inseparable and essential part of it, either there or elsewhere. It cannot be said that the Church was not truly separated from the State in America, because in Virginia and in other of the States, the Episcopalian Church was allowed to retain her endowments. This is a question of State policy rather than of principle, and may be disposed of in various ways in accordance with the exigencies of the occasion.

The manner in which the Government of Italy proposes to deal with this part of the question is the following. All payments from the State, provinces, or communes, will forthwith cease. Tithes, rates, dues, offerings, or whatever other exactions the Church obtained by force of law, will henceforth have to be rendered, if rendered at all, only in obedience to spiritual authority. There will be no appeal to Caesar in the enforcement of ecclesiastical demands. "The Church," we are told, "will maintain itself by the free concurrence" (the voluntary contributions) "of the faithful, and by means of the property belonging to it, or legitimately acquired." As to the landed estates now in the hands of the Church, the Government gives the bishops the option of undertaking for themselves the conversion and liquidation of them on these conditions. They must be exchanged within ten years for Italian stock, and about 24,000,000/-, not quite one-half of the estimated value of the whole, is to be handed over to the State, by half-yearly instalments of 2,000,000/- for six years to come. The remainder—say 36,000,000/-—will be left in the possession of the Church, out of which all the expenses of public worship will have to be borne, and all pensions granted to individuals belonging to the suppressed corporations will have to be paid. Thus nearly a half of the real property of the Church in Italy will be secularised, and the other half, converted into personal property, will constitute an ecclesiastical endowment, which, together with voluntary contributions, will be the source from which the Church will draw her annual income. M. Langrand Dumonceau, a Belgian financier, has offered to conduct the whole business on the part of the Italian Government. Ministers have submitted to the Italian Parliament the convention which, if the Bill is agreed to, they are willing to conclude with him, according to which he will collect from the proceeds of the liquidation the entire sum to be paid to the Government (24,000,000/-) and make it over to them by regular half-yearly instalments.

The disconnection of the two bodies will thus be complete. The Church will be free from State patronage and control. The Church, possessing a considerable independent endow-

ment, will be supported in the main upon the free-will offerings of the people. And thus by the earnest and enlightened resolution of a patriotic Government, tempered by wise and liberal concessions, the final separation of the Church and State in Italy bids fair to be accomplished.

ECCLESIASTICAL NOTES.

THE seventh report of what may be termed the Religious Theatrical Services United Committee, has just reached our hands. If the committee is remarkable for one thing more than another, it is for the fact that it is composed for the most part of Episcopalian. Very few Dissenters are upon it, and from looking down the subscription list, we should say that very few Dissenters contribute towards the support of the movement. It would not be difficult to account for this fact. All Dissent is missionary in its character, and for the most part, has been doing good for centuries past, and is doing now a part of the work which the Theatre Services Committee hopes to perform. That is to say, it preaches the Gospel in "unconsecrated" places, taking it to the people without charging a penny to the nation or the Government, and without demanding any fees, marriage, baptismal, burial, or other, by way of adding to the stipend of the State. It will be astonishing to many persons to read this report. Persons—and persons especially of the "lower" classes—flock to these services. At the Surrey Theatre the ordinary attendance has ranged from 2,000 to 2,500; at the Pavilion Theatre, Whitechapel, from 1,500 to 2,000; at the Standard Theatre, from 1,500 to 1,800; at the Sadler's Wells Theatre, from 1,300 to 1,500; at the Alhambra Palace, from 1,400 to 2,000; and at the Regent Music Hall, from 400 to 800. During the last season about 190,000 persons have attended the services, and it is on record—a record vouched for by really respectable persons—that the moral and spiritual character of many of these persons have been changed by means of them. It is wonderful how people flock to them. The Surrey Theatre is sometimes as crammed as it is represented to be on, say, a good pantomime night. There is no room in gallery, pit, or boxes, and the people turn away with disappointment and vexation written on their countenances. Two-thirds of these are "poor labouring men." At the East-end a clergyman—mark a "clergyman," not a wretched unordained Dissenter—testifies to the actual fact, which, being stated by a clergyman must be a fact, that the people who heard him were of the "right sort," that is to say, of the sort that "it would be almost hopeless to expect to get, at present, within the walls of a church or a chapel, or even of a decent schoolroom." Another clergyman seems, also pleased to state that the men and women whom he saw "were the very people he wanted to reach. Men and women as they came up bore the brands upon them. Undoubtedly they were publicans and sinners." Here, therefore, is the fact sufficiently testified to, that the worst kind of people do actually attend these services. But there is also testimony to the fact that the preaching does some good. It is stated on trustworthy authority, that a clergyman preaching in an "unconsecrated" building, has been known to reach the heart of a sinner. Taking the fact as it is put, nothing could be more serious. It amounts to an assertion, based upon unquestionable individual experience, that the Almighty will not suspend His laws in obedience to the Canons of the Established Church and the authority of lord bishops. Notwithstanding that all persons who worship in any other but their proper parish churches, are by the Canons which every clergyman is bound to believe in, and to obey, excommunicated from the Church, and notwithstanding that the bishops will not license anybody to preach

the Gospel in a theatre, God, manifested in the person of Jesus Christ, and witnessed to by His Spirit, has, according to good testimony, blessed these services. He has made no account even of bishops. He has done good to a shoemaker in the Bishop of Winchester's diocese, contrary to all established ecclesiastical rule; and, actually, two hundred navvies, employed on the Thames Embankment, have dared to violate the Church Canons by attending these services. It has been suggested that after this, Convocation, which upholds Church order in such an admirable manner, must in consistency, add one to the present number of Canons, and this one should formally excommunicate the Trinity.

We are extremely glad to learn that the committee of the Congregational Home Missionary Society have retraced the steps taken in connection with Salem Chapel, Ipswich. Nothing could be more satisfactory than the letter of the Rev. J. H. Wilson, printed in another column, excepting the information which it contains, that the solicitor to the society was left to take his own course in this matter, and that neither he nor the committee, before taking action at law, had informed themselves of events which had taken place as long ago as six months. The honourable intentions of the committee are vindicated at the expense of their intelligence and good judgment, but now that, so far as this society is concerned, all past errors are rectified, nothing remains but to express a natural appreciation of the right feeling which has led the committee to abandon its previous position, and a good wish for the future success of the congregation meeting at Salem Chapel. From a letter which has reached us at the last moment, and is given in another column, it will be seen that the Committee of the Baptist Home Missionary Society have done nothing in the matter at all. "With any action that a local society may think fit to take," writes the secretary, "we in London have nothing to do."

We have heard of Lord Redesdale as a great authority on railway matters and private bill legislation. A busily-disposed man, he saves his brother peers a great deal of what they consider to be bother, and earns their thanks accordingly. We had no idea, however, until a few days past, that his lordship took an equal interest in burial matters. But it seems that this peer can, at one and the same time, keep in his hands all the rains of national legislation, and bestow his attention on the affairs of the smallest country parish. Moreton-in-the-Marsh, situated in what we are informed is a "remote part of the county of Gloucester," is the parish in which Lord Redesdale takes especial interest. Moreton-in-the-Marsh is in want of a new cemetery, and accordingly a burial board was appointed to see after the supply of this want. The board, as is usual, and indeed obligatory, selected a piece of ground, and proposed to divide it in the usual manner into consecrated and unconsecrated. At this juncture Lord Redesdale steps forward and offers to pay the whole of the purchase-money for the proposed ground on condition that no part shall be allotted to Dissenters. This question is now agitating the parish. As might be conjectured, there are some persons who rather resent his lordship's offer, which will not be accepted without a division of the parish and an appeal to the Home Secretary. But as the Home Secretary is a relative of Lord Redesdale, his decision may be anticipated. It is the old, old tale—Dissenters are fit neither to live nor to die. Lord Redesdale would sooner give 400*l.* out of his own pocket than that the bones of Churchmen and Dissenters should rest near together. His lordship, no doubt, would like distinct trains, omnibuses, and cabs for Churchmen and Dissenters. As his party is now in power, we may, perhaps, see a Bill brought in for the proper regulation of Church cabs and carriages, which should be licensed on condition of their never carrying a Dissenter. Good Ritualistic cabs, painted in "green, red, and gold," would, no doubt, command a large custom.

If Churchmen could be satisfied with fighting for the bodies of the dead, we might, on our part, for peace' sake, be disposed to leave them alone. In the day of judgment people will not think much of their having been buried in unconsecrated or in consecrated ground, but they will think something of having done justice on earth. How the Church has got hold of the charities of England has never yet been properly explained, but this is how it would get hold of them if it could. Many years ago, in the old days of imprisonments, there lived at Bridport a Quaker named Daniel Taylor, who bequeathed some property for the education of poor children, and appointed, from amongst the members of his own religious body, several trustees for the purpose of carrying his will into effect. Years have gone on, the charity has increased, and its aim extended. It appears, in fact,

to be one of the very few charities in the kingdom in which there has been no maladministration. The existence, however, of such a school, conducted on unsectarian principles, has been too much for the Churchmen of Bridport. They have accordingly, through the churchwardens, memorialised the Charity Commission in favour of a division of the Daniel Taylor's Charity into two parts, one to be assigned to the National School, and the other to a general school. The impudence of this proposal was, we are happy to state, only equalled by its failure. It is not often that we can say much in praise of the Charity Commission, but we must record our admiration of the letter in which the secretary extinguished the hopes of the ecclesiastical Jack Sheppard, of Bridport. When the York-street Commission stand—morally speaking—aghast at any proposal, it must be a little out of the ordinary rut, which this certainly was.

We observe from the *Scotsman* newspaper that Mr. McLaren, M.P., for Edinburgh, has drawn up a Bill for what is termed the "abolition" of the Annuity-tax. Having read this measure, as printed in the columns of our contemporary, we regret to say that we agree with his criticism. The Bill proposes to reduce the number of livings in Edinburgh from thirteen to ten, and to provide that 6,000*l.* which will be necessary, or which is assumed to be necessary, to sustain the ministers, shall be raised by seat-rents, which may produce 4,000*l.* and by a charge in perpetuity on that part of the public revenues of the city, known as the Leith Dock Revenues, of 2,000*l.* We should like to know on what principle such a measure is based, and why, in the name of common sense and justice, the clergy of Edinburgh should be kept out of the public revenues of that city? It will be seen, says the *Scotsman*, that this plan, whatever may be thought of it as a compromise of the merely pecuniary part of the question, does not proceed upon the Voluntary principle, nor upon any other. The clergy are still to be paid, in part, as at present, from the property and revenues of the city; and indeed, some municipal funds now devoted to ordinary purposes are to be used for stipend-payments. A measure based on such principles can receive no support whatever from the Voluntary party in England.

THE LIBERATION SOCIETY.

WAKEFIELD.

MR. WALTERS', REPLY TO MR. MASSINGHAM.

(Abridged from the *Wakefield Express*.)

On Tuesday evening, the 22nd inst., the Rev. W. Walters, of Newcastle-on-Tyne, who delivered a lecture at the annual meeting of the Wakefield branch of the Liberation Society, in November last, which was replied to about a month afterwards by the Rev. J. D. Massingham, of Warrington, gave a lecture in reply, at the Music Saloon; and, although the weather was very inclement, the Saloon was crammed in every part, and great numbers were unable to get into the room. Amongst those present were the following clergymen:—The Rev. T. Lee (incumbent of Ossett), the Revs. W. T. Alderson and J. Bullock (chaplains at the West Riding Prison), the Rev. W. M. Madden (Holy Trinity), the Rev. W. R. Bowditch (St. Andrew's), the Rev. H. Jones (Thornes), and the Rev. F. A. Gardiner (St. John's). The following Dissenting ministers were also present:—The Revs. J. S. Eastmead and H. Sanders (Independent), the Rev. G. C. Catterall (Baptist), the Rev. P. Cannon (Unitarian), the Rev. J. Compton, Barnsley (Baptist), the Rev. W. Beckett (Methodist Free Church), &c. The chair was occupied by Alderman Lee, and on entering the room, accompanied by Mr. Walters and several other gentlemen, they were warmly greeted.

The CHAIRMAN, on rising, was received with several rounds of applause. After a few introductory observations, he called on Mr. Walters.

Mr. WALTERS, who was received with loud and long-continued cheering, then proceeded, in the course of an address which lasted an hour and a-half, to reply to the whole of Mr. Massingham's assertions. The points mainly dealt with were those of Church property, the Scriptural argument, and the assertions of some Dissenters with regard to the separation of Church and State. As Mr. Walters dealt with these questions one by one, and turned the tables on his adversary, the people gave him tumultuous applause. The conclusion of the lecture was as follows:—

I have finished my task. (Loud cheers.) Friends of truth and freedom! buckle on your armour for the fight. Let your watchword be 'A Free Church in a Free State.' Prepare yourselves for a desperate struggle. Do not be disheartened by occasional defeats. Suffer not yourselves to be enfeebled by dalliance with temptation. Let faith in the goodness of your cause, and ultimate success of your principles, inspire you with hope and determination. (Loud cheers.) The day of victory approaches. (Hear, hear.) In the name of the Lord of hosts set up your banners. In Holy earnestness trust, and prayer, let your work for God be done. Let the spirit of your grand, heroic forefathers, whose toils, and imprisonments, and hardships and death, have made this cause sacred, live in you. (Hear, hear, and cheers.) Yet a little longer, and the idol of State-Churchism, smitten by the great power of God, shall fall before the truth, as Dagon fell before the ark in old time, to rise no more.

Mr. Walters, who commenced his lecture at a quarter to eight o'clock, resumed his seat at ten minutes past nine, amid deafening rounds of applause.

The CHAIRMAN, after the cheering had subsided, rose and said that the Rev. H. Sanders would move a vote of thanks to Mr. Walters for his lecture, which would be seconded by the Rev. J. S. Eastmead.

Upon this announcement being made, the Revs. T. Lee and W. M. Madden, who, during the time Mr. Walters had been delivering his lecture, had been actively engaged in taking notes of it, and referring to various books, &c., went up to the front of the platform, accompanied by several other clergymen, and asked some questions which, in the disorder that prevailed at the time, we were unable to hear.

The LECTURER, however, in answer to their questions, said:—"I came here to reply to Mr. Massingham, and I shall confine myself to that." (Cheers.)

Great disorder here took place, in consequence of several of the clergymen wishing to address the meeting, and the majority of the audience appearing disinclined to listen to them.

The CHAIRMAN, then, amidst great interruption, explained the position of the lecturer, and the object of the meeting. Mr. Walters had declined to have a public discussion, as it is not in harmony with his convictions to hold controversies. He (the chairman) would promise that if Mr. Massingham or any other Churchman, was anxious to have a public discussion, he would give him the challenge and a man would be found to meet him. (Loud and continued cheering.)

The Rev. T. Lee here made a remark which it was impossible to hear, and

The Rev. W. M. MADDEN also called out, "Why didn't you find him last time?"

Another uproar then took place, and for some time there was great disorder. After this had been quelled

The Rev. H. SANDERS, in rising to move a vote of thanks to the lecturer, was received with cheers. He said he was sorry he did not hear Mr. Massingham's lecture, but he was out of town at the time. He, however, read the lecture, and there was one thing in it which he was exceedingly sorry to see, and which he was glad Mr. Walters had had the good sense not to bring into his lecture; and that was the numerous Joe Millerisms. ("Hear, hear," and cheers.) He was afraid that their position as members of the Liberation Society was not thoroughly understood; and he might state that they did not pay a single agent, and that Mr. Walters, or any other gentlemen who lectured on the subject, came at the invitation of the committee, and therefore they could not prescribe to them what they should do as they might to paid agents. (Cheers.) Mr. Walters objected to *vice versa* discussion, and he (Mr. Sanders) did not think it did any good. (Cheers.) Although Mr. Walters was willing to give lecture for lecture with Mr. Massingham, yet there were men amongst the Dissenters who think that *vice versa* discussion is right; and, therefore, they would find such a man if Mr. Massingham chose to meet him. (Loud cheers.) Mr. Sanders, after saying that he hoped they would all see that when a gentleman like Mr. Walters came amongst them he could give his lecture in such a manner as he thought proper, proposed a vote of thanks to Mr. Walters for his lecture.

The Rev. J. S. EASTMEAD, who was most enthusiastically received by the large audience, seconded the motion in a long and humorous speech. He said he did not know that in any controversy that he had ever been engaged in in Wakefield he had ever charged any person with cowardice or falsehood, or with being afraid. (Laughter and cheers.) He was quite satisfied from what had passed under his own notice that evening, that if either Mr. Lee or Mr. Madden wished to enter into the subject, it would be better for them to do so in a calm and deliberate manner. (Cheers and laughter.)

The Rev. W. M. MADDEN: I am perfectly calm.

Mr. EASTMEAD resuming, said he would explain what he meant. Instead of Mr. Lee and Mr. Madden getting up in such a state of excitement, he thought they should put in manuscript what they had to say, like Mr. Walter's lecture, and then it might be properly referred to, and there would be no mistake or misquotations. (Cheers.) He trusted they would allow him to make one remark in reply to Mr. Massingham. In a speech which that gentleman made at the Church Institution *sociès*, and in another at Dewsby, in describing his visit to the West Riding Prison, he said that the inmates of the prison form the members of another Liberation Society. (Laughter.) Mr. Massingham virtually said that the members of the Liberation Society are very little better than the thieves who are shut up in the prison. (Loud cries of "Shame, shame," and "Use charity.") It had been replied at Dewsby to these remarks, that there is one respect in which the inmates of the West Riding prison are very much like the members of the Liberation Society, for they object to State patronage and control. (Loud laughter and cheers.) He (Mr. Eastmead) did not like to be called a thief—(laughter)—even in a jocular manner, and he considered the remark very ungentlemanly, unchristian, and unchristian. ("Hear, hear," and cheers.) Mr. Massingham said that the only difference between the members of the Liberation Society and prisoners is that the prisoners had already possessed themselves of their neighbours' property, whilst they were waiting to do so. (Laughter.) They had the will, Mr. Massingham would say, but they had not the way. (Cheers.) After remarking that he would let that charge pass for what it might be worth, Mr. Eastmead went on to say that the political founder of the present Church

of England was perhaps the greatest thief of ecclesiastical property recorded in history—he meant Henry VIII. (Loud cheers.) He (Mr. Eastmead) might turn round and say, "Who built York Minster?" "Who stole it?" "Who built Westminster Abbey?" "Who stole it?" (Cheers and laughter.) The answer of course was obvious—all these changes have been made by the law of the land—(cheers)—and they simply said that if the law of the land wished to make other changes it has a right to do so—(cheers)—and that what the State has done once, it may if it pleases do again. (Cheers.) When Mr. Massingham called them very much like thieves, it might have been said to him, "You went to the West Riding Gaol the other day, and visited the inmates, to what Church does the majority of them belong?" (Laughter and cheers.) He concluded by saying that he hoped he had not said an evil word about Mr. Massingham that night, but he was sorry he compared them to the thieves in the West Riding prison. After seconding the vote of thanks to Mr. Walters, Mr. Eastmead sat down amid cheers.

The motion was then put, and carried by tremendous cheering, followed by several hearty rounds of Kentish fire.

The LECTURER, on rising to return thanks, was again received with cheers. He said he was much obliged for the patient attention they had given him whilst delivering his lecture, for the hearty and cordial way in which they had received it, and for the vote of thanks they had just awarded to him. To his Church friends he would say that if anything which he had said could not in their opinion be supported, if they would put their thoughts into form and send them to the newspapers, and then forward him a copy of the paper, he would look at them; and if there was anything worthy of his notice he would answer it; and if there was not he would pass it by. (Cheers.) He came there that night for a special work; he had done it to the best of his ability; and, according to their opinion, judging from the way in which they had passed the vote of thanks to him, he had done it well. (Loud cheers.) He was not going to be bullied into a *vis à vis* discussion, for he had always objected to such discussions. (Cheers.) When he was at Halifax, in the West Riding of Yorkshire, and was in the habit of lecturing in defence of Christianity, and on other subjects, he always objected to *vis à vis* discussions; and about that time, in writing a review on the subject, and in alluding to a discussion between Mr. Barker and the Rev. Brewin Grant, he took occasion to show in what way he thought such discussions were injurious. They would therefore see that it was a settled conviction, and he might also say that he was not afraid to meet any man upon the question. (Loud cheers.) If any gentleman present had any objection to raise to his lecture, and would put it upon paper, which would be done far better than in public speaking, he would give it all the consideration he could. (Cheers.) In concluding his remarks, Mr. Walters said he had great pleasure in moving a vote of thanks to the chairman. He assured them that as soon as he saw Mr. Lee's name as his chairman that night he felt under special obligations to him, for he was always glad to see a man who has conviction and courage enough to stand by his friend when it was supposed he had to contend with difficulties. (Loud cheers.) He was, therefore, glad that Mr. Lee had presided there that night, so ably and so well, and Wakefield might well be proud of such a man. (Loud cheers.)

Mr. J. ANDREWS, of Leeds, briefly seconded the resolution, which was carried with loud cheers.

The CHAIRMAN, on rising to return thanks, met with a warm reception. He alluded to what a Church friend of his said to him, shortly after Mr. Walters delivered his former lecture, respecting the baptising or naming of Mr. Eastmead, after which he said that he was glad the meeting had been conducted in such a quiet and orderly manner.

The large audience then separated.

OLDHAM. PUBLIC MEETING.

On Thursday evening last a numerously-attended meeting of the friends of religious equality was held, under the auspices of the Liberation Society, at the Town Hall. The meeting was regarded by gentlemen who have taken an interest in the movement in Oldham as the best gathering, both in point of numbers and enthusiastic feeling, that has ever been held in Oldham in connection with the Society. The Revs. H. W. Parkinson, of Rochdale, and Marmaduke Miller, of Huddersfield, with Mr. George Kearley, of Manchester, attended as a deputation. The Mayor occupied the chair, and was supported on the platform by several ministers and gentlemen belonging to the town. After a brief address, his worship called upon the Rev. J. Sidebottom, who addressed the meeting on the spiritual character of Christ's Church and the opposition to it of all Establishments.

The Rev. H. W. PARKINSON, after remarking on the growth and the position of the principles advocated by the Liberation Society, said:—

Supposing the principles of the Liberation Society were to be adopted to-morrow. There were 20,000 clergymen in the country, and he asked what would become of one-half of them? History told them that at the time when Henry the Eighth thought the clergy had too much money, and he ought to get some of it, he accomplished the reformation of this country, compelling the monks to turn out and beg on the highways and by-ways, asking alms from those very persons over whom they had hitherto been accustomed to lord it. He did not say the same thing would happen now if the endowments of the National Church were to become national property, but he said it would put many of them into serious difficulty about the next quarter-day. The most cruel thing which could happen to many

clergymen of the National Establishment was that they should be paid what they were worth. He readily and heartily acknowledged both the eminence and piety of a great many of the clergymen of the Established Church, but he believed that in proportion as they were eminent for learning, or piety, or wisdom, the National Establishment inflicted great injustice upon them. In whose hands was the wealth of the National Establishment? Not in the hands of the incumbent or curate who might be seen in their streets and cottages visiting the poor and sick; not in the hands of those who in our large populations were, in season and out of season, doing good—but in the hands of the fourth or fifth sons of somebody of influence. (Hear, hear.) The first son was educated so that he might take the estates in hand; the second was sent into the army; the third, because he happened to be a dashing fellow, went into the navy; the fourth studied for the bar; and the fifth, because he had no brains, and was fit for nothing else, was sent to college, in order that at the proper season he might be pitchforked into the Establishment, and thus be provided for during the rest of his days. (Hear, hear.) The speaker proceeded to refer to the administrative abuses of the Establishment, and said:—

When they had these wrongs to put before the people, he ventured to ask whether, with an intelligent audience, they might not have a strong case to lay before an influential and common-sense body of men, whose personal interests were not involved in the maintenance of this religious monopoly? He believed the day for redress would surely come. He believed that for all the quarrels and disputes existing in the Church there was but one remedy. There was every possible opinion represented in the Church, and if there were any opinions that did not exist they would be represented there too. There was every possible shade of belief from a belief that became superstition to a belief that was so invisible that it was doubtful whether it was a belief at all. (Hear, hear.) If the Book of Mormon were to be substituted for the Bible he was not sure that the whole of them would go out. It was quite possible, so far as one could judge, that even some of them would believe in the Book of Mormon if they were paid 2,000, or 4,000, or 15,000, per annum to do so; where there were plenty of works behind to back it up. (Laughter.)

The Rev. MARMADUKE MILLER, in moving the nomination of a local committee, delivered an able speech in defence of the reasons which actuated the members of the Liberation party.

They were convinced that the evils arising from the union of Church and State were deep, and they had a strong conviction that the time was coming when this question would be a question which would interest the minds of all thoughtful Englishmen. The times were encouraging. When they looked at the past they felt that they had won many victories, and drawn many rights from the hands of their oppressors. They had, right by one, and little by little, wrung privileges and rights from their hands, and he thought the signs of the times were hopeful. (Hear, hear.) It was quite true that those who took an active part in this movement would be called all sorts of hard names—spoliators, demagogues, and political Dissenters. He cared not for what was said—it could only be words, and their fathers had to contend with hard blows. They had not to bear blows now-a-days, but if their spirits were cast in the stalwart moulds of their fathers they would not sit content with the rich inheritance they already possessed, but would resolve, by the help of God, to hand it down to their children's children increased in value. (Cheers.)

Mr. GEORGE KEARLEY, of Manchester, in supporting the resolution remarked that the Liberation Society was never in a more flourishing condition than it was now.

A few years ago their Church friends made a determined effort to put it out of existence altogether; and he was not sure that the effort had quite spent itself yet, but so far as their experience was concerned they hoped a good deal more of the same effort would be put forth. (Hear.) Knowing what had been said against him, he was very much disposed to think with regard to the Society that there was very much truth in that old piece of doggerel which said—

A spaniel, a wife, and a walnut-tree,
The more you beat them the better they be.

(Laughter.) Two or three gentlemen belonging to the clerical profession seemed to have taken great delight in vilifying the Society, and had gone about the country saying a great deal about it, and the result was that it was stronger in friends and in money and in Parliamentary influence than ever it had been in the course of its existence. (Cheers.) Not many years ago a great leader of this movement, whose name ought never to be mentioned but with the greatest regard—Mr. Edward Mill—(cheers)—said, referring to the growth of new life in the Establishment, that by-and-bye the Church would kill the Establishment. And it seemed as if this were really taking place, for the earnest good men of the Establishment were now beginning to find that the restrictions thrown upon them were so restrictive to the carrying out of their Master's glory that they were desirous to have it put an end to. (Hear, hear.)

The resolution was cordially adopted; and after passing votes of thanks to the deputation and to the Mayor for presiding, the meeting broke up.

ASHTON.

On the 21st inst. the Ashton Auxiliary of the Liberation Society held a meeting in the council-room of the Town Hall, which was crowded on the occasion. Mr. Carvell Williams, and the Rev. R. W. Dale, of Birmingham, attended as a deputation, and there was a large attendance of ministers and leading laymen.

HUGH MASON, Esq., J.P., took the chair, and, in a spirited opening address, he said that he never felt so proud of the Society as he did at the present time, having regard to the influence which it was exerting on the legislature and on public opinion. As far as the principles of the Society were concerned, he believed that Episcopalians, looking at the disengaged state of their Church at this moment,

wanted very little more than the pluck to come forward and identify themselves most thoroughly with the Society. He was perfectly content with the progress that the Society had made during the past few years, and if the progress during the next few years should only be equal—but he believed it would exceed it—he was sure that their zeal would never flag, that their faith would never grow cold, and that their efforts would never falter in their duty to promote the claims of the Society.

The Rev. J. HURCHISON, the successor of the Rev. J. G. Rogers, moved the first resolution, and ably argued on behalf of the Society's principles. It was seconded by the Rev. E. MINTON, and supported by

Mr. CARVELL WILLIAMS, who adverted to the great changes which had been effected in the opinions of the nation on ecclesiastical questions since a similar meeting had been held in that town. He adverted to the facts that Episcopalians now admitted that the question at issue must be discussed; that many of them acknowledged that their Church could exist without being united with the State; that all were now prepared to abandon the enforcement of Church-rates against Dissenters; that they were beginning to feel that the compulsory and endowment systems acted prejudicially for the Church; that they were ceasing to look to the law courts for the means of enforcing Church discipline, or of vindicating sound doctrine; and that they also recognised the incompetence of Parliament to deal with ecclesiastical questions. He referred also to the existence of religious equality in the colonies and America, and predicted that the time would come when the same blessing would be enjoyed in Old England.

The Rev. T. GREEN next spoke, and pointed out some of the grounds on which the friends of the Society acted, as well as warmly eulogised its action and efficacy. J. Wood, Esq., a Wesleyan, also briefly spoke, and was followed by

The Rev. R. W. DALE, whose appearance was much applauded. In the course of an able and elaborate address, he referred to the fact that the Establishment could no longer be maintained on the ground that it maintained uniformity of belief.

It was scarcely necessary to show that it had never secured uniformity of belief. In Elizabeth's time it was Calvinistic; in that of James I. it was Arminian; under William III. and Queen Anne latitudinarian; under most prominent positions in it. There had been no logical consistency in its faith and practice from the time of its foundation till now. Who could tell what he would hear from its pulpit for long together? When people went to the sea-side they were in the habit of asking—Is the Gospel preached in this Church? Dissenters, whether Wesleyans, Baptists, or Independents, never had occasion to ask such a question. But in the Establishment might be found disciples of Colenso, Pusey, Maurice, or his (the speaker's) friend, Dr. Miller, late of St. Martin's, Birmingham. But it might be said that if people could not be sure of the sermon they could of the service; and some Churchmen even advocated the abolition of the sermon altogether, retaining the service alone. As a Nonconformist he had read letters in the papers concerning the dullness of sermons, but all the complaints seemed to be about the sermons delivered at the church, and not those in the chapels. But who could reckon on what the sermon would be? Would the minister preach in a black gown or a white one? When at the holy communion would he wear his surplice, or those vestments of which we hear so much? And what character would be given of the Lord's Supper, which was the highest service in which Christians engaged? He had before him a letter written by Dr. Littledale—a great light in the Establishment—wherein he stated that the Ritualists celebrate mass, which name was repudiated by themselves, as being the best etymological word for the purpose; while the Evangelical mode of celebrating the rite was as opposite as it was possible to be with the same words, and the difference between the latter and Wesleyans or Presbyterians in this respect was not strongly marked. So that so far from having uniformity in practice, they had something like the plain communion of the Wesleyans and Presbyterians in another. It was something like giving boxes of wooden letters to French and English children, their combinations into words would be so different. They had only one Prayer-book, but they used it widely different.

Adverting to another State-Church argument, Mr. Dale said:—

It was said by some of the Establishment clergy that Nonconformists could get at the poor better than themselves, and that the nobles and great people would not go to the Nonconformist chapels. He believed that this was the greatest argument that could be used in favour of the Establishment; no doubt it was a great attraction to the rich and great, but the nation could hardly be asked to support it on their account, for no concession ought to be made to unjust or unreasonable claims. This was one reason why the Church of England was not advancing so much as the Nonconformist bodies. There were other reasons, one of which was that the National Church at this day had virtually without an actual head. Convocation had no real power. The real head of this Church was the House of Commons, which was quite indisposed to deal with Church questions. Nor was this to be wondered at when the opinions of many of its members were considered, such as the speculative Mr. Mill; the O'Donoghue, a Roman Catholic; the Quaker, Mr. Bright. (Great applause.) Ah! we would not have him. (Renewed applause.) The almost all Presbyterian members from Scotland, and others. What could they expect from such an organisation? put bishops on the organising committee, and Tories on the council? It would not work very effectively. Some people said it was a grand thing to have a national recognition of God's power in the State, and without a Church Establishment the State would become godless. He was afraid that this recognition was not very hearty or real. On Saturday week one Church newspaper said

the House of Commons represented Jews, Turks, heretics, infidels, and all the tenets of ungodliness in the kingdom. It was a godless conglomeration—Antichrist put into commission. If that was so they had not gained much in 300 years by the recognition. He believed in a national recognition of God's power in the State, but not a mere formal one, which was absolutely worthless without a national submission of the soul to Him. He wished all men went to the House of Commons for the purpose of acting as Christians should. It was a great mistake to think that Liberators wished to divorce religion and politics; but they did say that if the Church's moral power was impaired by her union with the State, it would be increased by her leaving it. If we made our statesmen Christians, politics would become Christian too. They believed the Church would flourish far more without State rewards or contributions from reluctant citizens, which seemed to imply that Christ could not have influence enough in His Church to do what He wanted. In this way they believed the union had done much mischief, and they hoped the time would come when Churchmen would see this too. They thought the Liberation Society wished them harm, but in time they would recognise it as their best friend. When St. Peter was in prison he might have thought himself touched by an unfriendly hand, had he not instantly awoke to find himself released by an angel; so when the Church awoke to her true position she would find in this Society the hand of an angel prepared to knock off her fetters, and open her prison door. (Long-continued applause.)

The Rev. J. Medicraft, G. Andrew, Esq., Rev. W. Evans, and Rev. J. Hughes moved the closing resolution.

OSBURN.—On the 21st inst., a lecture under the auspices of the Liberation Society was delivered in the Assembly-room, by the Rev. Marmaduke Miller, of Huddersfield. A large audience assembled. The chair was taken by Mr. Philip Ellis, who said he was of opinion that no legislation on the subject of Church and State would take place until the franchise was extended. The Houses of Parliament would first have to consider a Reform Bill, and when that was satisfactorily settled he believed an Act for the liberation of the Church from the State would follow. Mr. Miller advocated four theories upon the subject of State endowment were held. One was, that all denominations ought to be endowed by the State. The second was that the State ought to establish the religion that was held by the majority of the nation. The third theory, which was advocated by Mr. Gladstone thirty years ago, was that rulers ought to establish as the national religion that which they themselves believed. Another theory, the fourth, was that rulers ought to establish the truth, as if every one did not believe his own creed the true one. The lecturer then went on to exhibit the evil effects of Church and State alliance in our own country from the earliest times, and concluded by a severe criticism on the Irish policy of the Government. The lecture, which was of about two hours' duration, was frequently interrupted by applause.—The Rev. S. Oddie moved, and Mr. O. Ellis seconded, a vote of thanks to the lecturer.—*Debutsbury Reporter.*

RITUALISM.

The Record reports as follows as to the progress of an anti-Ritualist movement:—"Already many weeks have elapsed since Mr. Culling Hanbury unequivocally announced that a meeting would shortly be called at which a distinguished nobleman was to preside. Hitherto this expectation has not been fulfilled; but we believe that the chief difficulty has arisen from the attempt to obtain some Protestant nobleman of sufficient weight, who would consent to go to the front, and yet be free from the imputation of being what is called 'an extreme man.' It is comparatively easy to name a peer who, from his rank, great wealth, and territorial possessions, would be entitled to especial consideration in any assembly within the precincts of Westminster. But it is not so easy to induce such a man all on the sudden to emerge from his privacy, and assume an unwonted prominence in a great ecclesiastical contest. We understand that the meeting in Adam-street, which Mr. Culling Hanbury convened, on Friday last, was largely attended. Reporters were excluded; but there can be no impropriety in stating that the chair was taken by the Hon. Captain Francis Maude, R.N., and that the following are the names of the committee appointed:—Lord Ebury, Hon. Captain Maude, J. C. Colquhoun, Esq., Robert Baxter, Esq., I. Braithwaite, Esq., Robert Hanbury, Esq., Culling Hanbury, Esq., M.P., Dr. Jardine, J. Lovell, Esq., J. Lord, Esq. (chairman of the Protestant Association), John Martin, Esq., P. O'Malley, Esq., Q.C., P. Shaw, Esq., and John A. Smith, Esq., M.P. The questions referred to this committee are clearly stated and very practical. They embrace six points, involving the expediency—1. Of holding a public lay meeting in London; 2. Of a prosecution at law; 3. Of asking for a Royal Commission; 4. Of trying to obtain a Declarative Act of Parliament; 5. Of memorialising the Queen; 6. Of petitioning Parliament. On these six points the committee, of which we presume Lord Ebury is the chairman, was to meet, to consider and report in a fortnight to the Adam-street conference. Another important anti-Ritualistic movement has resulted from the great gathering of the clergy at Islington. The clerical committee appointed consisted of the Rev. Daniel Wilson, Prebendary Auriol, Canon Carus, Canon Conway, the Revs. Messrs. Cadman, Kemble, Ryle, Walker, Wilkinson, Bardley, and Hathaway. The proceedings of this committee are private, but we may say generally that their

determination was, as far as possible, to promote united action, and to prevent the mischiefs sure to result from disunion. With this view communications have been opened with the Church Association and Mr. Hanbury's Adam-street conference. At the same time they are to press for the diffusion of information throughout the country by lectures, sermons, and the public press. These resolutions are excellent; but if it be the case that the clerical committee have resolved, without inquiry, 'to deprecate legal prosecutions' for violations of the laws of the Church, and to urge, as a substitute, the attempt to obtain a Declarative Act of Parliament, we think that, for reasons presently to be stated, such resolutions are premature, and not indicative of sound advice. There is, however, a third anti-Ritualistic movement, on which, as at present advised, we are disposed to place greater reliance than on Mr. Hanbury's conference or the Islington committee. We allude, as our readers must anticipate, to 'the Church Association,' of which Mr. Colquhoun is practically the head. The Church Association would in all probability have already held a great and effective meeting, such as that over which the Earl of Shaftesbury presided in Freemasons' Hall in 1850, but for the distraction occasioned by the abortive attempt to get up a movement on a broader base than any which could be obtained on principles simply Christian and evangelical. As it is, the vigour displayed by the Church Association under all discouragements is worthy of commendation. Not only have preparations been made for a public meeting, at St. James's Hall, on the 13th February, at which Sir Brooke Brydges is to preside, and at which some of our most eloquent and effective Protestant speakers are to assist; but arrangements have been made for a series of anti-Ritualistic lectures at St. James's Hall, by such men as Dr. M'Neile, Mr. Boyd, Dr. Miller, Mr. Ryle, Mr. Hobart Seymour, and Dr. Blakeney. Nor are their proceedings confined merely to the expression of opinion or the diffusion of instruction: legal proceedings are in progress. Had there been no distraction—for we will not term it disunion—we believe that matters would have been still further advanced, and that the country would have already witnessed Lord Shaftesbury in the proper place where the country expects to see him, in any movement of the laity on questions affecting the stability of the religious bulwarks of the Protestant Reformation. We should infinitely prefer legislation to litigation if Parliament were disposed to assist in putting down Ritualism. But what solid ground have we for supposing that Parliament will at present interfere? It is a remarkable fact that, although neither Lord Shaftesbury, the Marquis of Westminster, Lord Harrowby, Mr. Kinnaird, Mr. Newdegate, nor other Protestant leaders in Parliament were present at Mr. Hanbury's meeting, it did not appear that any reinforcements had been obtained from less "extreme men." Lord Ebury was the solitary representative of the House of Lords, as was Mr. John A. Smith of the Commons. This fact alone seems to settle the question of carrying a declarative Act through Parliament at the present moment."

The Ritualists have made their first move against an Evangelical clergyman. At present it is only tentative. An address to the Rev. Daniel Wilson, vicar of Islington, lies for signature in the various ecclesiastical districts comprised in his rural deanery, praying him to give the memorialists the advantages of daily services, weekly and early communions, with the distribution of the elements to each severally, to publish the holydays after the Nicene Creed, as ordered by the Rubric, and to leave off the use of unauthorized prayers.

On Friday a deputation of about fifty clergy and gentry of Cheltenham waited on the Bishop of Gloucester and presented a memorial against Ritualism with 2,300 signatures.

The Archbishop of York, in reply to the recent address from some of his clergy, protesting against Ritualism, says:—

I thank you for the memorial which you have just addressed to me. The innovations to which you allude have been condemned by almost all the authorities of the Church. But the legality of some of them is still in dispute, and will no doubt be tested. My own opinion against them is no doubt known to you. We must do all in our power to preserve from injury the Reformed Church of England, her doctrine and constitution. In the present struggle there is much risk that peace and goodwill will be lost. Let us try, by love and moderation, to diminish this danger as much as possible, and let us pray to God and to Christ, the Great Head of our Church, that this hindrance to the work of our ministers may soon be removed. In thanking you again for the memorial, I beg to say that I entirely concur in it, and am glad to have the influential support of so many of the clergy to my own convictions.

The committee of the National Club, in an address to the Protestant people of England, urge the laity to address remonstrances to such of their clergy as have adopted Ritualistic practices, and apply to their bishops; and, failing to obtain redress, to appeal to the laws of their country, and, if still unsuccessful, as a last resource, to resort to the Legislature. It is added:—

We also venture to express an earnest hope that, at the next election of parish churchwardens, the people will be careful to select such men for that office as will be true to the Protestant principles of the Church of England, and bent upon resisting every approximation to Rome. It may be, however, that, notwithstanding the sincere desire of many of our bishops to stay this Romish plague, they are prevented from doing anything effectual by the present inefficiency of the law of primary jurisdiction in things ecclesiastical. Should this prove to be the case, we should then urge upon the laity of England to petition Parliament for the estab-

lishment of an efficient and inexpensive tribunal, from which those who seek redress will not be driven away by fear of an arbitrary refusal, or by that of incurring ruinous costs.

The same committee have adopted a memorial to the Archbishop of Canterbury, entreating him to use his great interest as Primate of All England, and his episcopal authority to discourage and suppress his Ritualistic practices.

SALEM CHAPEL, IPSWICH.

(From the *Suffolk Mercury*.)

We are exceedingly glad to find that one at least of the Missionary Societies to which we referred last week, has withdrawn from the contest against the Trustees of Salem Chapel, Ipswich, as the following letter from the Rev. J. H. Wilson, Secretary to the Congregational Home Missionary Society, most satisfactorily proves. It now remains to be seen whether single-handed and alone the Baptist Home Missionary Society will prosecute its work of attempting to close one sanctuary with the avowed object of opening others. We have too high an opinion of the gentlemen composing the Committee of the Baptist Home Missionary Society to believe for one moment that they will wish to do anything of the kind. Besides, we find so deeply do many Baptist congregations feel the disgrace already cast upon them by the course which their own society has adopted, that in one case before us—viz., at Yarmouth—a letter has already been addressed to the committee, positively declaring that if the threatened action be proceeded with, all public collections will be discontinued for the future in aid of the funds of the Baptist Home Missionary Society. This is an extreme course to adopt, but the committee in London have only themselves to thank for the odium they have brought down upon their heads. However, the course the Independent Home Missionary Society has adopted, we have no doubt, will decide the matter, and we expect to hear no more of the disgrace and shame which an action by two such societies against the trustees of Salem Chapel would unquestionably have brought upon religion. We subjoin Mr. Wilson's letter, addressed to the editor of the *Suffolk Mercury* :—

Home Missionary Society, 18, South-street, Finsbury-square.

Dear Sir,—The circumstances under which we were led to take up the case of Salem Chapel, Ipswich, are simply these:—

When Mr. Gay and his church removed to their new chapel, we were given to understand that the old one was closed, and that the new one would do more than fulfil the intentions of the good man by whom Salem Chapel had been originally built; that there was a clause in the trust-deed which provided that in the event of the church assembling in that chapel being dispersed, the trustees were to sell it, and after paying any debt which might be on the building, hand the balance of proceeds to the committees of the Baptist and Independent Home Missionary Societies, for the advancement of home evangelisation. Moreover, it was the opinion of Mr. Gay and his friends that the moiety of the funds realised should be handed to them to assist in liquidating the debt on the new chapel, which would be really doing the work of evangelisation more efficiently than it could ever have been done in the old place of worship.

Our committee, in accordance with their usual practice, handed the letters to their solicitor, Mr. Abraham, who, for more than forty years, has done all the business of the society as a labour of love, and to whose services the society has been often largely indebted. Being given to understand also that the trustees, or all but a fractional part of them, would approve of the sale of the chapel, but that compulsion would be necessary, more as a matter of form than of constraint, Mr. Abraham, in the exercise of his discretion, arranged to co-operate with the solicitor of the Baptist Home Mission, and both together agreed upon the course which has been pursued. It now appears that an opinion of counsel has been taken by parties anxious to maintain the chapel, and that the Charity Commissioners had been consulted; but although this had been done so long ago as last summer, Mr. Abraham never heard anything of it until last week, and after he had written his letter of the 5th, which you published in your columns. Then all the papers were sent to him, and in view of them he recommended our committee, at their meeting held yesterday, to submit the case to the judgment of the ministers of the different Independent and other Nonconformist churches in Ipswich, before taking any further steps in the matter. But our committee having before them copies of the resolutions passed by the trustees, and approved by gentlemen connected with different churches, from which it appeared that the chapel had been opened, that a church was about to be formed, that the trustees deprecated the project of a sale, and that the gentlemen referred to approved of this course, it was resolved at once to withdraw from the case. I can truly say for my own part, and I know the mind of our brethren in the committee also to say for them, that had we had the least idea that in taking up the case we should thereby impede and not promote the blessed work of home evangelisation in Ipswich, we should not have entertained the case; but as it does sometimes happen that while there may be an urgent claim for new chapels in some parts of a town, while old ones may become hindrances if allowed to remain as chapels where new ones are erected beside them, I felt that this might be a case of that description. The resolution passed, however, at the representative meeting, shows that it is not, and I feel confident that Mr. Gay and his friends, in view of all the circumstances which have taken place, are too sincerely desirous to promote the religious well-being of Ipswich to hesitate in accepting the conclusion at which we have arrived.

I am, yours truly,
J. H. WILSON.

London, January 23rd, 1867.
With reference to the concluding lines of Mr. Wilson's letter, we are fully justified in adding, from what Mr. Gay has told us this week, from his own lips, he by no means wishes to see Salem Chapel closed, but, on the contrary, is ready to lend a helping

hand, if need be, to promote the prosperity of the cause now growing within its walls. Neither Mr. Gay nor his leading friends anticipate that the two buildings are so near that the one shall impede the other's usefulness, and under these circumstances we cannot see why peace and good-will should not prevail.

THE EASTER-DUES AGITATION AT BATLEY.

A meeting of the Anti-Easter-Dues Association was held on Tuesday evening, Jan. 22nd, in the large room of the Town Hall, Batley. A. Illingworth, Esq., of Bradford, occupied the chair; and about 500 persons were present to hear the decision of the Court of Queen's Bench, with reference to the payment of Easter-dues, read, and also to hear addresses from the Rev. Simon Hall, of Chappelfold; the Rev. H. W. Parkinson, of Rochdale; Mr. Joshua Taylor, and the Rev. H. Sturt, of Dewsbury.

The CHAIRMAN, in his opening address, said though the recent judgment of the Court of Queen's Bench was in favour of Mr. Hall, the odium of the thing still remained; and he hoped that this meeting would have the effect of raising resistance to the exaction.

The Rev. SIMON HALL then read the judgment that had been given in the Court of Queen's Bench, the purport of which has already been made known to our readers through these columns. He said he did not anticipate being called upon for Easter-dues so soon after the judgment which had been given by the court. But the collector had been at his house again, and he (the speaker) had taken the opportunity of having some conversation with him on the subject. And certainly some very strange things were said as to what would happen in the future. He (the speaker) was told that if two or three witnesses had gone to London the vicar would have won, and he was also told that the case had been entirely thrown out by the Court of Queen's Bench, and that it stood exactly as it did before. He (the speaker) said, "Not exactly!" They heard a great deal about the law, and those who administered the law; now if their Church friends had any respect for the administration of the law, he was (certain they would collect Easter-dues no more. (Applause.) Supposing the vicar took them before the magistrates at Dewsbury, all they had to do was to object to their adjudicating in the case at all. According to the decision, all such cases had to be tried before an ecclesiastical court. The speaker then referred to a case in point which had been settled a short time since. The Rev. Mr. Kidd, of Preston, objected to pay a demand of 64d. made by the vicar, and disputed its validity. Thereupon the magistrates made an order to pay, and Mr. Kidd appealed to the Court of Queen's Bench, his contention being that the magisterial jurisdiction was ousted by his objection. The Court decided that the Dissenting minister was right in his law, and that the Preston vicar and magistrates were wrong in theirs. He (the speaker) should pay no more Easter-dues for anything. He should go by the decision, and if they summoned him before the Dewsbury magistrates, he would tell them they had no jurisdiction. If they said they had, he should tell them to go on with it and see whether they had or they had not. (Great applause.)

The Rev. H. W. PARKINSON, of Rochdale, was greeted in an enthusiastic manner on rising to address the meeting, which he did in an admirable speech.

Mr. JOSHUA TAYLOR next addressed the meeting. Speaking of the assistance they had given Mr. Hall in defending his action, he said it had involved an expenditure of 160. He should have liked, if the battle could have been fought without money, but that was impossible, and therefore they had spent the above sum, relying on the generosity and sympathy of their friends to defray the expenses of that action. He gave the Batley people credit for coming forward to assist in a good cause. They had given, in Mr. Hall's case, unmistakable evidence of the good sense they possessed. As they were aware, very few people in Batley had been called upon to subscribe in order to defray those expenses, and only 40. had been collected; consequently they had 120. to raise.

The Rev. H. STURT, of Dewsbury, and Mr. J. TAYLOR also spoke. The proceedings were very enthusiastic.

SEPARATION OF CHURCH AND STATE IN ITALY.

The bill proposing to grant liberty to the Church and to convert ecclesiastical property declares the Catholic Church in its exercise of religious worship to be free from all interference on the part of the State. It proposes to abolish the nomination of the bishops by the King and the formalities of the oath of allegiance, the *placez* and *exequatur*, as well as the privileges, the exemptions, immunities, and prerogatives of the Church in the State. The Church will maintain itself by the free concurrence of the faithful, and by means of the property belonging to it or legitimately acquired.

All payments from the State, provinces, or communes, are consequently to cease. If the bishops declare themselves willing to undertake the conversion and liquidation of the ecclesiastical property, such property must be alienated within ten years. All landed property is to be converted into personal property, and the bishops are to pay to the State 600,000,000 lire in half-yearly instalments of 50,000,000 lire each. The bishops will also have to undertake the payment of the pensions granted to individuals belonging to the suppressed religious corporations. Should the majority of the bishops not be willing to undertake this conversion, the Government will proceed to carry out that measure, allowing to the bishops 50,000,000 lire yearly. It will dispose of all the ecclesiastical property, and alienate the

landed possessions. The pensions above referred to will have to be paid by the bishops.

The *Italie* says that "notwithstanding the note published in the *Giornale de Roma*, it is believed that the Holy See is not so entirely opposed to the scheme for the secularisation of the Church property as would appear. The *Giornale de Roma* says that the Pope has not approved the convention with M. Langrand Dumonceau, but it does not say that his Holiness has forbidden the bishops to give their adhesion to it. It is stated that the Holy See would agree to the arrangement if that course were necessary in order to prevent a greater evil."

The *Times* correspondent at Florence says that the total value of Church property is about sixty millions sterling. Instead of taking it all, selling it, and giving salaries and pensions to the clergy, the Government is to receive 600 millions, and the Church will retain the rest, on the condition that it shall convert its estates into Italian stock, and shall provide for all the expenses of public worship. This plan gives the Government what it needs, a large sum of money flowing annually into the treasury for six years to come, while no charges or liabilities are incurred in exchange. Moreover, the State avoids the odium of despoiling the Church.

RELIGION IN AMERICA.

The following interesting information is taken from "Bacon's Descriptive Handbook of America," just brought out. It is a conclusive and impartial tribute to the sufficiency of voluntaryism in the support of religious institutions in America:—

Religion in the United States presents itself under varied and peculiar aspects. From the first settlement of the New England States it has formed a prominent and important feature in the national institutions, and an open profession of attachment to some denomination is made in a much more zealous and decided manner than in any other country. The Christian religion is almost universal, the Protestant being the predominant though not the exclusive form of worship. The principle of religious toleration is deeply rooted in the minds of the people, having grown out of the earnest religious movements which led to the first settlements.

The nation, as such, makes no profession, and provides no funds for the establishment of religion. There is no Established Church; indeed, the union of Church and State was so distasteful to the founders of the Republic, that a clause was inserted in the constitution providing that "Congress shall make no law respecting the establishment of religion." Every shade of religious opinion is thus left to exercise its natural and unbiased influence, and though sectarian jealousies exist to a considerable extent, there is nothing akin to persecution, or even of the nature of religious disabilities, known in America. There are, of course, no "Dissenters," or, rather, all are "Dissenters." Though no particular denomination is fostered by the State, the Christian religion has been in most, if not all the States, recognised by statute or judicial decisions as part of the common law, and is enforced as such in regard to the observance of the Sabbath, the protection of the sanctity of Christian worship, and various other particulars. The absence of State interference in religious matters is by no means an indication of lukewarmness on the part of the people. In no part of the world is religion more universally embraced, or more liberally supported; and a survey of the religious statistics of the last census shows a large proportion of the population as church-members; while the buildings consecrated to worship, although not so costly and magnificent as those of the Old World, are fully as numerous in proportion to population. Though unaided by forced taxation, churches have sprung up as if by magic, not only in the cities, towns, and villages, but in the very wilderness. Even in localities where a frame building would exceed the scanty means of the people, the primitive log "meeting-house" is frequently seen amid the lonely forest.

Favoured by the general freedom of conscience, the representatives of all the forms of Christianity in the Old World, with the exception of the Greek and Armenian Churches, have planted themselves in the United States. The Methodists take the lead in point of numbers throughout the greater portion of the country, except in New England, where they rank second or third. The Baptists come next to the Methodists, and are subdivided into several sects; the regular or restricted Communion Baptists being by far the most numerous. The Baptist colleges, thirty-five in number, are largely endowed, Brown University being the oldest, and Rochester and Chicago the largest. This denomination predominates in Rhode Island, Virginia, Kentucky, and most of the Southern States. Presbyterians come next in point of numbers, the largest being the Old School Presbyterian Church, which has its largest membership in the Middle, Southern, and South-Western States. The New School Presbyterians are found chiefly in the Middle and Western States, and the Cumberland Presbyterians in the South-Western States. The Protestant Reformed Dutch Church flourishes principally in New York and New Jersey; the German Reformed Church in Pennsylvania, Maryland, North Carolina, and Ohio; and the Lutherans, consisting mostly of German, Swedish, and Danish immigrants, in Pennsylvania, Ohio, New York, North Carolina, South Carolina, Virginia, Maryland, Indiana, Illinois, Missouri, and Wisconsin.

The Protestant Episcopalian (Church of England), though having a smaller number of communicants than most of those previously named, is a prominent and influential body. In New York, Philadelphia, and perhaps some other large cities, the congregations are more wealthy than those of any other denomination. Before the Revolution it was the Established Church of New York and Virginia, and is still one of the leading denominations in those States, as well as in Maryland, Connecticut, and Pennsylvania. The Congregationalists are divided into two classes, the Orthodox, or Trinitarian, and the Unitarian Congregationalists. The former are most numerous in the New England States, and have a considerable number of churches in New York and in the Western States. The Unitarian Congregationalists are more numerous in Massachusetts than elsewhere, but have some congregations in Maine, New Hampshire, Vermont, Connecticut, New York, District of Columbia, Maryland, South Carolina, Alabama, Louisi-

siana, Missouri, and California. The "Disciples of Christ," also called "Campbellites," from Alexander Campbell, the originator of the denomination, are found chiefly in Kentucky, Ohio, Virginia, Tennessee, Indiana, Illinois, Missouri, and Iowa. On the subject and action of baptism they agree with the Baptists, but differ from them as to its design. They have a General Missionary Society, a Bible Society, several colleges, of which Bethany College, in West Virginia, is the oldest and best endowed. The denomination called the Christian Connection is found mostly in the New England States, New York, Pennsylvania, and Ohio.

The Universalists—who believe in universal salvation—are mostly in New England States, New York, Pennsylvania, Kentucky, Ohio, Michigan, Indiana, Illinois, and Wisconsin. The Friends, or Quakers, are divided into two classes—the Orthodox, or Trinitarian, and the Hicksite, or Unitarian Friends. The former is much the larger and more influential. The New Jerusalem Church, or Swedenborgians, are chiefly found in Massachusetts, and in several of the large cities. The Shakers have communities in five or six States. The Mormons form an isolated sect in Utah. Jewish churches exist in most of the larger towns of the Union, and are principally composed of Polish and German emigrants. The most important are those of New York, Philadelphia, Baltimore, Cincinnati, San Francisco, New Orleans, and Charleston. Sunday-schools are very numerous, being supported by most of the religious denominations, and encouraged by grants of books and funds from the treasury of the American Sunday-school Union.

The Baptists and Disciples, with aid from other bodies, have formed in New York city the American Bible Union, for the purpose of translating the Bible from the original Greek and Hebrew. The New Testament has been completed, and is now published.

The salaries of the ministers of all denominations are generally sufficient for their support, and even in the smallest villages equal those of a large proportion of the curates in England. The average salary of Congregational and Presbyterian ministers is said to be 700 dols. (140.), of the Reformed Dutch and Episcopal clergy, about 600 dols.; of Baptist ministers, 500 dols.; and of Methodist ministers, 400 dols.

RELIGIOUS DENOMINATIONS IN THE UNITED STATES IN 1862.

Denomination.	Church	Ministers	Members
African Methodist	Episcopal		
Church	20,000
African Methodist	Episcopal		
Zion Church	6,200
Baptists:			
Regular	...	12,648	9,053 1,037,576
Anti-Mission	...	1,800	850 30,000
Seventh-Day	...	66	81 5,686
Six Principle	...	18	16 3,000
Free-Will	...	1,285	1,219 58,055
River Brethren	...	80	65 7,000
Winebrennarians	...	275	132 14,000
Dunkers	...	150	150 8,200
Mennonites	...	312	260 37,360
Disciples (Campbellites)	...	2,000	2,000 350,000
Christian Connection	...	2,200	1,500 180,000
Congregationalists:			
Orthodox	...	2,856	2,592 259,110
Unitarian	...	339	263 30,000
Episcopalian	...	2,045	2,045 150,593
Friends:			
Orthodox	54,000
Hicksite	40,000
German Evangelical Union of the West	3,000
German Reformed	...	1,122	421 100,691
Jews	...	170	...
Lutherans	...	2,487	1,365 260,135
Methodists:			
Episcopal	...	9,922	6,934 988,523
Church South	...	1,122	2,591 499,694
Protestant	90,000
Evangelical Association	46,000
Wesleyan	21,000
Other small Methodist bodies	5,000
Mormons	61,000
Presbyterians:			
Old School	...	3,684	2,767 300,874
New School	...	1,466	1,706 135,454
Cumberland	...	1,270	1,150 123,000
Reformed Presbyterian Ch., General Synod	...	91	56 10,000
Reformed Presbyterian Ch., Synod	...	78	59 6,650
United Presbyterian Church	...	474	444 57,567
United Synod of Presbyterians	...	193	116 12,934
Associate Synod of North America	...	49	14 1,130
Associate Reformed Synod of New York	...	14	16 1,631
Associate Reformed Synod of the South	...	13	4 1,000
Free Presbyterian Synod of the United States	...	40	41 4,000
Reformed Protestant Dutch Church	...	419	429 51,528
Roman Catholics	...	2,517	2,317 600,000
Second-Adventists	20,000
Shakers	4,700
Swedenborgians (New Jerusalem Church)	...	57	49 5,000
United Brethren (Moravians)	...	32	46 8,275
United Brethren in Christ	...	1,118	1,477 102,583
Universalists	...	1,202	693 ...

The *English Independent* announces that the Rev. Henry Christopherson, late minister of New College Congregational Chapel, St. John's-wood, is about to take orders in the English Church.

Sir Robert Peel, M.P., is to deliver an address at Tamworth to-morrow, on "The Church, as established by law; its rates, fees, and management of charities in relation to the public, and more particularly to the working classes and their institutions, with an insight into the management of savings banks."

THE IRISH CHURCH.—At a meeting of the Discussion Class of the Oxford Churchmen's Union on Tuesday last, the motion, "That the abolition of the Church Establishment in Ireland would be conducive to the welfare and peace of that country," was discussed, and carried by a large majority.

MR. BEECHER'S PEW-LETTING.—The annual letting of pews in Plymouth Church, Brooklyn, took place on the evening of the 8th inst., before a very large congregation, Mr. Pillsbury officiating as auctioneer. The highest premium offered was 550 dols., but several choice pews fetched above 300 dols. premium. The total receipts last year for pew-rents and premiums amounted to 43,000 dols.—this year they will exceed 50,000. All but a few back seats were disposed of at the auction.—*New York Times.*

THE CLERGY AND WORKING MEN.—One of the clergy present at the remarkable conference last Monday on working men and church attendance was the Rev. W. B. Mackenzie, of St. James's, Holloway. Preaching in his church on Sunday evening on the characteristics of Christ's discourses to the common people, the rev. gentleman took occasion to refer to the statements made at the conference, and observed, that in that district, at all events, there was no ground to deplore a prevalent absence of the working classes from church—they did attend in hundreds. Would that the fact were less exceptional than it, we fear, the case.—*Record.*

DR. DUFF.—There is now no doubt that the Rev. Dr. Duff, the eminent Indian missionary, will be appointed to the new evangelistic chair in the Free Church College in Edinburgh. All candidates have withdrawn in such an expectation, and it has been stated in a northern Presbytery that the Rev. Doctor, with characteristic generosity, refuses to accept the 500/- attaching to the conveyance of the Foreign Mission Scheme of the Free Church—an office which he at present holds—maintaining himself by an endowment provided by his numerous friends in India and elsewhere, in recognition of his unwearied efforts on behalf of the cause of missions.—*Christian World.*

THE SOCIETY OF FRIENDS.—The Society of Friends have started an organ for the expression of their thoughts in things religious, social, and civil. It is called the *Friends' Examiner*, and is published at 2s. The first number discusses the question of ritualism in its various forms; and gives some interesting particulars relative to the work of the Friends. Mr. Jonathan Grubb, of Sudbury, refers to Mr. Spurgeon's lecture on George Fox with strong approval, and regrets that he was not allowed to conclude with prayer, since, he says, "If I knew anything of Quaker principles, we have no more right to enforce silence than to enforce a vocal offering." Ministering Friends are actively at work in town and country. There have been preachings at theatres at Deptford, and mothers' meetings and home missions are receiving a large share of attention. In some rural districts closed meeting-houses have been brought into use again. The publication has amongst its contributors several University graduates.

LORD REDESDALE AND THE BURIAL BOARD.—A correspondent sends us the following statement of "what is now taking place in a remote part of the county of Gloucester":—"At Moreton-in-the-Marsh the parish churchyard is full, and is ordered to be closed. A burial board has been appointed according to Act of Parliament, and has been in treaty for an eligible piece of land for the new burial-ground, which it proposed to divide in the usual manner, into two portions, consecrated and unconsecrated. The said piece of land is amply sufficient for both. It is more than twice as large as the parish churchyard, which has been found adequate for the interment of the whole population of the parish for many generations, and from time immemorial. There is no valid reason for its appropriation for the benefit of one section only of the community. The Right Honourable Lord Redesdale has, however, interposed, and has offered to pay the whole of the purchase-money (400/-) on condition that no part of the ground shall be allotted to Dissenters, but that the whole shall be consecrated, and of course shall be open to no ministers except the clergy, and shall be available for no burials except such as shall be conducted according to the formularies of the Church. As an incidental consequence, all the clerical fees of the burial-ground would go to increase the value of the living of which his lordship is the patron."

STATISTICS OF BAPTIST CHURCHES.—The Rev. S. Couling, of Scarborough, favours us with the following interesting particulars, which he has classified from the "Baptist Hand-Book." He finds the number of Baptist ministers in Great Britain and Ireland to be 2,108, but of these 391 are without pastoral charges, some of them having through age and infirmity retired from the pastorate; others being engaged at present as evangelists, town missionaries, &c., while not a few of them are still waiting the leadings of Divine Providence to another sphere of labour where they may acceptably and usefully preach Christ. The churches number in all 2,382, of which 2,050 make returns to the Union. Of these churches, 610 are at present without pastors, while, as we have already seen, there are nearly 400 ministers waiting for pastorates. Many of the churches, however, are too small, and consequently too poor, to support a minister. We find, for example, 32 churches with a membership of less than 10 each, while there are not fewer than 615 churches with a membership of between 10 and 50 in each church. What can be expected from such churches, either in the way of ministerial support, or in aid of missionary effort? There are 702 churches whose membership is from 100 to 500, but

only 22 churches in the entire body with a membership of over 500. Among the curiosities of the list we may notice that there are three churches named with only four members in each church, and that two of these churches have pastors. There is also one pastor who has a church of seven members. The smallest church consists of four members, and the largest church is that of Mr. Spurgeon's, with 3,326 members. The oldest church appears to be that at Hillcliff, Cheshire, which bears the date of 1523; the next is that at George-street, Plymouth, 1540.—*Freeman.*

SOUTHWARK SUNDAY-SCHOOL SOCIETY.—The annual gathering to receive the amounts obtained by the collecting cards for the furtherance of the Sunday-school work of the schools in association with Surrey Chapel was held on Tuesday evening in the large schoolroom of that edifice, under the presidency of the pastor, the Rev. Newman Hall. After an excellent tea, the chairman, who was supported by some of the principal members of the congregation, stated his gratification in being able to announce that, notwithstanding the difficulties of the season, and some gloomy anticipations in consequence, the collections by the different collectors were much larger in amount than on any previous occasion, the sum being over 252/-, many cards having yet to be sent in. In the course of the proceedings it appeared that thirteen Sunday- and ragged-schools (on Sunday evenings) were supported by the society at an expenditure of 668/- 2s. 8d., the greater portion of this amount being contributed by the friends of Surrey Chapel, and the teaching power also being mainly, though far from exclusively, drawn from the same source. The schools are situate in Kent-street; the Mint; Mansfield-street, Borough-road; Castle-yard, Holland-street; Dockhead (Great George-street, Bermondsey); Jurston-street, Waterloo-road; Bond-street, Commercial-road; in Broadwall, and at the chapel. There is a staff of 407 teachers, and the number of scholars on the books is 5,114, with a regular attendance of over two-thirds. Several earnest practical addresses were delivered in the course of the evening, which commenced and concluded with a devotional service.

THE STYLE OF SERMONS.—The popularity of a sermon does not consist in using common, trivial, or vulgar language. The people do not like such a style, and regard it as derogatory to their intelligence and dignity. They have much more tact than is generally supposed. They know perfectly well what befits each and have an exquisite sense of propriety. The people wish their preachers to speak better than they do, and appreciate dignified language. Hence, whenever they have to name anything mean before you, they are careful to preface it with the proverbial apology, "saving your respect." In fine, the object of preaching being to elevate the people, the language adopted should be superior to theirs. The style of speaking has an important bearing on the morals of life. We may, however, occasionally borrow some of their most striking and picturesque, and even some of their quaint expressions, put them into a good framing, and make them the starting-point for a felicitous sally or thought. They have then a powerful effect. The people perceive thereby that you are acquainted with them, that you must have visited among them, that you know their life, their toil, their sorrows, and even their foibles, and they will open their hearts to you at once. They feel themselves to be on familiar ground, where they find, as it were, an old friend. There is a strange instinct among the people which leads them to reason thus:—"That man knows us, therefore he loves us"; whereupon they readily give you their confidence. Then, again, it is not very difficult to maintain a style of speaking at once dignified and popular. Look at the lady of fashion dealing with the petty tradesman, or even with a fish-woman—a character by no means celebrated for choice or polite expressions. The price of the article treated for is discussed, the bargain is struck, both parties come to a satisfactory understanding, and the language of the woman of the world has been sober throughout, and perfectly becoming. . . . But popular speech consists not so much in the expressions used as in the thoughts and sentiments conveyed thereby. We have already remarked that the people have good sense, ready wit, and above all a heart. . . . We must lay hold of those points in them to effect an entry into their minds as well as their hearts, thereby preparing the way for religion to follow. The people have a certain aggregate of ideas and thoughts, and their own way of apprehending and appreciating things. All this should be studied, for it constitutes the best holdfast of humanity. We should make ourselves of the people, as it were, in their mode of thought, joining thereto superior knowledge; study those ideas which they do not adequately estimate, put them into expressive and proverbial language such as they relish, and then engrave religious thought into their thoughts in order to elucidate and elevate them. But the people possess, above all, an inexpressible richness of sentiment, together with admirable instincts. These must be laid hold of, cultivated, and profoundly stirred, and then Christianity should be brought in and fused, so to speak, with those good instincts and noble sentiments. Dive down to the bottom of the souls of the people . . . touch the best chords of their hearts . . . be inspired with their aspirations . . . be animated with their passions; I had almost said be agitated with their anger. Possess yourself of what is best in them, and return it to them in vivid expressions and glowing effusions of the soul, that they may think, feel, will as you do; that their thought may seem to have anticipated yours, while at the same time, you

exercise sway over them. Then your sermon will be the outward expression of the best sentiments of the human heart, ennobled by the Divine word. Such, we take it, is true popularity; such also is the real power of Christian eloquence.—*The Clergy and the Pulpit*, by M. l'Abbé Isidore Mullois, Chaplain to Napoleon III.

Religious Intelligence.

THE WORKING CLASSES AND RELIGIOUS INSTITUTIONS.

In our report of the Conference at the London Coffee House last week, we omitted to state that the members of the Committee of Invitation, Mr. Samuel Morley was unable to be present on account of illness (from which we are happy to learn he has since recovered), and Mr. Goldwin Smith, in consequence of pressing engagements. Other members, such as the Revs. Samuel Martin and J. Baldwin Brown, were also absent from indisposition. The room in which the meeting was held will accommodate about 300 persons, and though some 450 tickets were, we understand, issued, not more than 250 were used. It is only right to say that, in order to secure a fair representation of all parties, about thirty of the metropolitan clergy were invited, of whom about one-half attended. In addition to those whose names were given last week, the Revs. Dr. Irons, F. F. Fenn, F. Tugwell, M.A., and W. B. Philpot, were present. Many of the city missionaries, and Mr. Kirkham, of the Open Air Mission; Mr. Gent, of the Ragged School Mission; Mr. Sawell, of the Theatre Services Committee; Mr. Rae, of the Temperance League; Mr. Hill, of the Lord's Day Rest Association, and other representatives of religious and philanthropic organisations in London were also in the room. Though the proceedings were protracted till ten o'clock, the list of proposed speakers still comprised more than a dozen names; and it is deserving of being noted, in relation to this unique meeting, that a considerable number of working men present contributed towards the expenses.

OPINIONS OF THE PRESS.

With a view to secure the widest publicity to the proceedings of the Conference, reporters' tickets and necessary information were sent to all the principal metropolitan newspapers. The *Times* was satisfied to insert a brief paragraph, evidently furnished by a penny-a-liner, which gave no real idea of the meeting, and misspelt some of the few names given of the gentlemen present, and those among the best known. We are not aware that any of the Tory papers—the *Herald*, the *Post*, or the *Standard*—did more. In the *Globe* appeared an article ridiculing the movement; but a favourable report was given in the *Morning Advertiser*. It is evidently impossible to secure from many of the daily papers in London any fair notice of even so unsectarian a movement as that of Monday week, and no amount of trouble seems to prevent such things being looked at through the spectacles of party or bigotry. We now proceed to give a résumé of the opinions of the press relative to the late Conference:—

The *Daily News* says it is a great thing to ascertain how working men feel towards religion, and this we have the means of learning from the outspoken addresses at this conference.

If we come to examine closely the objections made by the artisans to the systems from which it is regretted that they hold aloof, we shall find in them much that is encouraging. Among them, indeed, are some which must at once be dismissed as mere pretext, afterthoughts, devoid of all seriousness or reality. But others are deserving of earnest attention, both on their own account and also because they spring from deep conviction. Of the character of the objection as a whole, it cannot be said that it was irreligious. Indeed, we should not hesitate to describe as very religious some of the speeches in which the hardest things were said against the churches of this land. The complaint made by speaker after speaker was, not that Christianity was untrue or effete, but that it is not to be found; that what is given to the people in churches and chapels as such is not the true and simple religion of Christ; and this is the great impeachment which the churches must seriously consider. The poor, to whom the Saviour came, say that those who hold themselves out as Christians do not represent Christ, and exhibit Him to the world in their lives and acts; while the ministers preach an adulterated Christianity from the pulpit. This is not pleasant for those who call themselves Christians to bear, but if they are sincere they would rather that reproach should fall on them than on their Master. And we do not think that anyone can read the speeches at this meeting without being struck with the profound impression which the character of Christ has made on the minds of many of those who shrink from calling themselves by His name. Now, as ever, that matchless combination of diverse qualities in a unique life—of ineffable majesty with lowliness, of the severest truth with womanly tenderness, of naturalness with spirituality, of simplicity with grandeur, of the compassion which makes excuses for the ignorant and wandering and waits patiently for their return, with scorn and indignation for hypocrisy—takes hold of the heart of the common people.

Our contemporary observes that the spirit of class and the spirit of worldliness are combining to drive the self-respecting poor from the house of God, and making them feel that it is not their home. Quoting

the remark of Mr. Beales that there are thousands of men and women, gentlemen and ladies, in the character of district visitors, missionaries, and others, whose whole life is employed in promoting the spiritual and temporal well-being of the poor, it is remarked that perhaps if these good people had a larger share in the management of church affairs, many of the arrangements to which objection is made would disappear. But one thing is pretty clear,—

If Christians want to increase the power of their religion over their generation they must not hope to do so by accommodating it to the temper or prejudices of any class, whether higher or lower, more or less numerous. They serve a Master and their fellow-men for His sake. His name is their strength, and they will be able to exercise personal influence and amend all that is amiss in their organisation just so far as they can enter into His work in His spirit, not living for themselves, but bearing witness against whatever is false and mean, battling with ignorance and sin, and leading wanderers back to the freedom of God's service. There are always temptations to turn aside and court the powers of the day, whether these are the multitude or the great. Christ practised no weak compliances. He proposed to Himself the blessing and upraising of the multitude as His aim, and it is His power that in our days liberates slaves, gives new rights to the humble, and multiplies schools for poor children. But He does it by His truth. He was never a partisan, never tolerated falsehoods for economical reasons, and if He were here to-day, while doubtless He would have some solemn words for the Churches, the speakers who severally arraigned them on Monday might probably hear something which would send them away thoughtful.

The *Daily Telegraph* remarks that, though the Establishment has undergone a great change for the better in point of earnestness and zeal, that change has not corresponded in extent with the new-born necessities of the age.

The time was when the Church was almost the one great social institution, and when the clergy held the instruction of the people almost entirely in their own hands. At that time the Church was the national almoner, the national teacher, the supreme national guide. But since then a hundred competing agencies have sprung up to such a height that, in some respects, they overshadow the Church itself. Education is no longer in the hands of the clergy, nor is the pulpit now the chief source of popular instruction. There is now a priesthood of letters which yields an influence such as the sacerdotal priesthood never equalled in its palmiest days. The minds of the common people have been so quickened that they feel a hundred new wants, all of which are secular, and none of which the Church can satisfy. From books and newspapers they receive such instruction as the pulpit does not afford; in the press they find that championship which they once found in the Church. A religious literature is coming from secular pens; the questions of faith are debated in the periodical press; and the most powerful charity sermons are preached by the daily newspapers. Hence the working men feel that they are more independent of the Church than their fathers were. The superstitious reverence for the Church is dying out; a rational reverence has not yet sprung up; and in the period of transition they are straying towards secular, often towards unhallowed, guidance. One need not now discuss the question whether they are right or not; but assuredly this is not a time for lukewarm efforts to spread Christianity, and least of all for squabbling about points of ritual. When indifference is drawing crowds away from the Church, when scepticism is assailing the temple of religion itself, the very stones might cry out against those men who, commissioned to teach the Gospel that Christ came to deliver, teach it with less fervour than other men evince when dealing, not with eternal, but with temporal interests.

The *Star* remarks that the Conference was managed on both sides with great frankness and uniform good taste, and suggests that the good results of this meeting, and of others which it may be hoped will follow, are more likely to be seen in the improvement and liberalisation of clerical tone and conduct than in the adoption of any special devices for drawing congregations.

The principles on which clergymen should correct their general spirit and manner of dealing with the masses were well laid down by Mr. Miall and Mr. Beales, and appeared to be fully appreciated by Dr. Miller. They may be expressed almost in a word. To win the masses the clergy must lay themselves out for the masses. They must, in the Pauline spirit of being all things to all men, come down from their social dignity as Chief Philistines of their respective districts, and not only mingle with the people, but learn to view life temporal and eternal from the people's point of view. Great things have been done by clergymen in this way; but those who desire to see the most successful examples of it must study the work of evangelists who began as laymen—such as Mr. Varley, of Notting-hill, and Mr. Murphy, of Lambeth. They will find the investigation a most interesting and quickening one; and they may be encouraged in undertaking it as a step to increased usefulness by reflecting how many of their regular hearers are, to a great extent, mere unimpassioned mechanical conformists to a social obligation which never has governed, and probably never will govern, the operative classes. It is quite feasible to hope for something much better amongst the masses than that mere ceremonious church-going to which the religion of many of the well-to-do classes is limited. There is this consolation at least, that if a workman does attend church or chapel it is because he is interested, and not because it is "the thing to do." As yet, however, workmen are not interested. Dr. M'Neile was once told by a working man that "the Church was the poor man's friend." The reverend canon was delighted with the phrase, and of course pursued the conversation. "Yes," continued the artisan. "the Church is the poor man's friend, for if one couldn't send the children there, how would one get a snug sleep on a Sunday morning?" With some at least of the working classes Divine service enjoys no higher consideration than this, and undoubtedly sheer indifference or dislike is the first difficulty to be got over. But the Ludgate-hill conference suggests to ministers a line of conduct which will, if heartily adopted, kindle an active sympathy amongst the work-

ing classes more than sufficient to cope with those feelings which at present keep so many of them aloof from everything religious.

The *Pall Mall Gazette* observes that in the discussions which we shall now have about the working man's going or not going to church or chapel we shall, no doubt, have some obvious small reasons overlooked, and perhaps some obvious greater reasons also. There is always a tendency in such discussions to fish up ingenious but remote ideas, and bring them to the front unduly.

Thousands of artisans have no particularly weighty reasons of any kind for not attending public worship. They like to take a long constitutional "stretch" so far as the fields begin to appear. They like to get a domestic sensation by muddling at home among the children on Sunday morning. They like to read *Lloyd's Newspaper*. The wife has to prepare and cook a sort of holiday dinner. Then, in the afternoon, there is the walk out for the air, and for showing off the expensive get-up of the baby. In the evening there are the friends to see; and there are politics, and a glass of gin-and-water, and a pipe. Among the young folks there is sweetheating, and among both married and unmarried there is that leisurely, playful baiting of the women with music-hall "chaff" which ladies of a certain culture take for knightly homage or delicate flattery. Now the Rev. Cornelius Butterbraine will never get the working man to give up all this for one of his discourses. But there is a remark of a graver kind which we do not think has yet been made. In proportion as theological opinion has, to use the common phrase, taken "advanced shapes," or, to put it differently, in proportion as preachers have surrendered or half-surrendered to critical attack some of the historic and dogmatic outworks of their creeds, sermons have come to want some of the old-fashioned backbone of doctrine and fact—the "thickening" without which many minds cannot relish any soup of sentiment whatever. It is difficult to find a perfectly inoffensive word for what we mean, but the most general characteristic of the best type of working man is a certain "bumpitiveness" hardheadedness. You may note it in Ebenezer Elliott; you may note it in Adam Bede, and assuredly in Felix Holt. Now, what a man of this type wants is, to quote Byron, "something craggy to break his mind upon." Yet, among cultivated preachers, both in the Establishment and out of it, religious teaching has become less and less "craggy" and more and more a thing of sentiment, or philosophy suffused with sentiment. Partly because he has not made up his own mind, or, if he has, because he does not wish to be sectarian, the preacher uses periphrastic, broad, inclusive language, and puts in as little "thickening" as possible. Meanwhile Felix Holt in the free seats feels inclined to get up and say, "Sir, do you know what a rhomboid is?" It is in vain to try to conceal the fact that the secret of the loss of prestige in the pulpit lies in the transitional state of religious faith and the indefiniteness of the phraseology in which religious truth is presented.

The *Saturday Review* studies the conference to extract from it a few sneers, but finding that it does not furnish adequate food for satire falls back upon some of the anti-Christian speeches delivered at Leeds. In accordance, it says, with the recent discovery that whatever opinions the working classes entertain as a body must be right, their attention has been called to the question of religious truth. The *Saturday Review* is sorry to be obliged to say that the result was on the whole unfavourable to the national religion, at least in its present forms; and, with an effort to be sarcastic which it is quite painful to witness, says that "a gratifying proof—were proof needed—of the superiority, in point of virtue and intelligence, of the working classes over the rest of the community may be found in the fact that the speakers were almost unanimously agreed that, if working men did not attend places of worship, the fault lay with the places, not with the men." The excellent and Christi-like speeches of Mr. Potter and Mr. Beales are of course turned into ridicule, and it is suggested that after the collective conscience of the working classes has been applied first to questions of the highest importance, all our institutions should be scrutinised by the same standard. This ingenious hint enables the *superfine journal* to drag in a characteristic joke. "Quite a new aspect might be given to tooth-brushes, for instance, if the model class were invited to consider how far their constant use is compatible with the pressure of civilisation; and an appeal to the same enlightened tribunal might even rid us of that most objectionable of all non-religious institutions, the chimney-pot hat." How exalted must be the moral sense of the genteel readers of the *Saturday Review* who can enjoy such balderdash as this—how keen their penetration to discover wit in the scurrilous jests of a veritable snob!

The *Spectator* says it was a real "conference" of its kind, and that "everybody was unusually fair and unprofessional." The workmen's speeches revealed a chasm of terrible depth between the clerical minds and the minds of the classes whose consciences they desire to reach. The first objection—perhaps removable—was the caste feeling which in Britain, and Britain alone of Christian countries, pervades the management alike, though not in the same degree, of both churches and chapels.

Churches and chapels are alike divided either by pews or benches into compartments, which either by law, or prescription, or etiquette become private property; the poor are ticketed as poor, and respectability of appearance is a passport to a seat. There is no excuse for these arrangements except caste feeling, no reason in the world why churches and chapels here should not be, as on the Continent, open spaces, with moveable chairs, and equal rights for all. Beggars in rags pray in Milan in a church which cost a million for every hundred usually spent on a Bethesda, by the side of grand dames dripping with lace, and nobody objects. The English practice is, perhaps, the worst expression of that feeling of scorn for poverty which we are accustomed to confound with "respectability," but the objection as a serious argument breaks down at one point. If the workmen cared

for church they would very soon secure services on their own plan, or by persistent attendance break up the exclusiveness which now so greatly annoys them, and which, after all, is greatly supported by the idea that they are not really annoyed at being kept out.

A more serious objection is that workmen do not regard Christianity as a creed which can, or at all events does, govern life—

In all the working speakers, except one who wanted oratory, and another who complained of the inherent evil in the human mind, there was the same leading idea—a belief that society was no better for Christianity, and church-going was therefore useless. Divine or human, say the workmen, Christianity does not solve, or help to solve, the problem of our lives. And that is, we believe, the actual and most lamentable opinion with which the clergy have to deal. Apart altogether from the enormous difference between practice and profession among church-goers, the workmen here, as on the continent, have formed to themselves a creed, the law of brotherhood, which they say is higher than Christianity as taught alike by Church and by Dissent. It gives them a principle on which to act in the daily concerns of life, a principle which, as they say, will settle the quarrel of capital and labour, while clergymen's Christianity simply affirms that employers are always in the right. It is a new faith, and not an atheism, with which the clergy have to deal, and with which they can deal only in one way, by showing that the law of brotherhood is in itself a constituent and vital part of Christianity, one which it rests with the workmen themselves to raise to its fitting place in the practical daily ethics of human kind. Let them show, and show in practice, that all which is true in the dogma of equality, all that is beneficial in the doctrine of brotherhood, all that is effective in the principle of liberty, is contained in Christ's own teaching; that the workmen's faith is in fact possible only because He descended, and the churches, they may rely on it, will not long be empty—though respectables may possibly be thinned out.

The Church journals seem to be very chary of advertising to the London Coffee-house Conference. The *Guardian* has not as yet noticed it; the *Record* gave a very fair report of the proceedings but has not yet indulged in comment; the *Clerical Journal* gives a *résumé* of the proceedings from a correspondent; the *Churchman* publishes the third of a series of articles on "Religion and the Working Men," mainly founded on the report of the Leeds Conference, only incidentally alluding to Monday week's meeting. The *John Bull*, though it considers the Conference unpractical because of its mixed constitution, and is suspicious of the real designs of many who took part in its deliberations, thinks it is, alas! a fact sufficiently notorious that the working classes do not come to church, though they will confer with those anxious to remedy the present state of things.

Why, then, should not the clergy invite the working men to the schoolroom, and with some of the leading laity enter into a practical discussion with them? All *hauter* should be abandoned, and loving sympathy manifested. One is tempted to ask in what parishes men can live who talk of only seeing the parson on a Sunday, and of a lack of lady visitors. But, if such a state of things unhappily exists anywhere, it could not continue after such parochial gatherings as we have suggested. The clergy in large towns are indeed so overburdened that they are not able to know all their people; but we make bold to say that in the generality of cases it is the parochial's fault if he does not know his parson. Whether the parson's method of dealing with him when he does see him is always the most judicious, is another question. What we would suggest is that the clergy should endeavour to find out what hours really suit the people best for service, whether they like musical services or perfectly plain ones, as, e.g., Litany and a short simple sermon, and endeavour to meet their views. It is evident, too, that well organised preaching in the open air might attract many to church. But the great want is no doubt open churches, where the working man may feel himself welcome. Yet at the conference no one seemed aware in how many parishes the seats are free and the system working well. What we require is an increase of bishops (the working men like a live bishop when they see him face to face, and find out that he does something for his apparently large, but in reality trivial, income) to organise Church work among the masses; more clergy willing to spend and be spent for those lost to the Church by past negligence; hearty but simple services; and short and loving sermons at convenient times, and an interest taken in the comfort and recreations of the people. Our readers can recall countless instances where all this has been effected; but still the Church has not leavened the great masses. Instead of disputes about non-essentials let her nerve herself to the great enterprise of bringing back to the Church of their fathers those alienated by hygienic neglect, and of training the children in the paths of virtue and religion. But, to accomplish this on a large scale, not only is burning zeal and wise discretion requisite, but the churches must be free.

The *John Bull* suggests the appointment of a select committee by the House of Lords "to consider the causes which prevent the people worshipping in the parish churches, and whether the free church system, and a choral service, increase or diminish the attendance in churches!"

The *English Independent* comments on the contradictory arguments urged by the working men as the reasons why the operative classes hold aloof from the churches, remarking that the charges of neglect of working men were too sweeping, and that it would have been more gracious if the speakers had rendered justice to the untiring pastoral labours of multitudes of the clergy and ministers of all denominations. But the artisans say that they are not opposed to true religion, that they are not infidels, that they have no hostility to moral goodness; but that they will not submit to be snubbed at church by the more prosperous orders, nor take their lesson of life from the teaching of an interested and class-favouring ministry.

The chief hope, then, of conciliating the working men to our religious institutions, and, through them, to that religion which is the means of eternal salvation to all who embrace it, is to work towards the diminution of the

fearful class-feeling which at present separates the upper and lower ranks of English society. This object is to be accomplished partly by political and partly by social and spiritual reforms. If the middle classes, and especially the church-going classes, will heartily espouse the cause of respectable working men, and insist upon their reception into the enfranchised body of citizens, they will thereby remove the chief barrier that separates working men from the churches. It is very much the bitter sense of political inferiority to the middle ranks which rankles in the hearts of the artisans, and causes them to turn away with disgust from the so-called "religion" of these classes. Let the educated working men—the only working men who feel these aspirations—be received within the circle of the constitution, and one of the chiefest occasions of the disastrous class-feeling which alienates them from the Church and its ministry will be taken away. They will learn to feel their political union with the culture and the capital, the rank and the respectability, of the nation, and will lose by degrees the desperate hostility which at present animates them in relation to the religion of their employers.

It came out with signal clearness that the personal behaviour of the church-going people towards working men has much to do with their absence from church and chapel; and if, as the result of that meeting, the churches should be led to the conclusions, that no personal attentions to the outlying multitudes are really lost, that the house of God should be as little as possible the scene of worldly distinction, and should be made more of a home for the labouring man, the efforts of its promoters will not have been expended in vain.

The *Freeman* thinks that some of the objections urged by the artisans were sound, and, though the clergy ought not to become political partisans, there are many subjects, both of a social and a political nature, on which ministers of religion might speak out effectively. The working men of England have a strong sense of justice.

Let us avoid suspicion of his actions; and trust him more than we have done. At any rate, is it not the obvious duty of ministers of the Gospel of reconciliation to endeavour to reconcile the conflicting interests and opinions that exist in the present day between the upper or middle and lower classes? We think so, and believe that the conference will tend to bring about this result.

One of the practical difficulties in the way of working men attending places of worship, is the long hours of work, which is one great cause why those who attend our mission halls on Sunday evening cannot be present at the morning service. Then, too, the existing accommodation in our churches and chapels is not altogether such as to entice working people into them. The system of pew-rents is perhaps, objectionable in most cases; but it is noteworthy—and one of the workmen present at the meeting had the courage to say it—that no one was more anxious to give his share towards the expenses incidental to a place of worship than the artisan. The opening of special mission-halls in connection with our places of worship, for the special benefit of the working classes, is strongly advocated as one of the things which the churches ought to do. The working men want a somewhat different style of teaching from that which suits the members of our churches. Evangelistic preaching, as it has been called—teaching great elementary truths—is the chief want. Let our churches endeavour to supply it.

The *Christian World* hardly knows how to assign limits to the importance of the movement thus initiated, and trusts that the example of London will be followed in all the large towns of the kingdom. But it must honestly avow that the impression chiefly conveyed by the reasons assigned by the working men for their non-attendance upon the ordinances of religion, is that of their strange and perplexing inadequacy. Even if they were more cogent, working men are not deprived of the right and privilege of worshipping God.

Why was there not a working men's church in which they worshipped as they thought they ought? They could organise, they could build for, their trades' unions; did they do so with a view to worshipping Christ? They would be ashamed to shrink from trouble in satisfying themselves as to what maker supplied the best tools for their handicraft; would they give themselves no exertion to distinguish between true and false versions of Christianity? The stern truth could not long be hidden, even from the working men themselves: it is not with church and chapel that they are offended—they turn away from Christ Himself. It was very noble, very brave, in Mr. Potter to tell his fellow-workmen that this is a fact; and the testimony borne by Mr. Beales to the zeal, assiduity, and brotherly kindness of the clergy in ministering to their fellow-men was well timed and admirable in itself, and can hardly fail to have influence with working men.

But there is something in the objection that the clergy have, with a few notable exceptions, taken their place on the side of those who doom the working classes to political exclusion and social inferiority. Owing to causes over which the clergy have had slight control, society in this country has for the last seventy years been practically divided into two great classes—those who, having the franchise, refuse to concede it to others, and those who, not possessing the franchise, desire to obtain it.

Thoughtful and brave men are now beginning to perceive that, though there was a temporary excuse for the apprehensions with which the generation succeeding that of the French Revolution regarded the body of the people, those apprehensions have long since become unreasonable. While the minds of men were filled with incendiary notions, while atheistic and socialistic ideas inflamed the popular imagination, while the whole atmosphere, so to speak, was occupied with an element of fire,—the sterner classes had an apology for dreading any extension of political rights. But the deeper truth that inclusion, not exclusion, is the law of safety for

States, is now making way in all intelligent minds; and if the clergy would but dare to accept it in its length and breadth, letting it be known on all hands that they, for their part, have no fear that the army of citizens can be too largely increased, they would not only remove an obstacle to the diffusion of the Gospel, but would awaken a glow of enthusiasm for the religion of Christ in the hearts of ten thousand working men.

The *Inquirer* (Unitarian paper) thinks that the results of the conference will be highly beneficial to the progress of truth and charity. Old traditions, mediæval dogmas, and antiquated forms have come into collision with the ideas and aspirations of our modern life, and confusion is the necessary consequence. In a feudal or a conflicting social life, the principles of Christianity must be an element of discord until they are practically realised in outward relations impregnated with the Christian spirit. Hence much of the antagonism which it is now sought to remedy. Our contemporary thinks that one thing is made apparent by this conference—viz., the charges of infidelity, &c., made against the artisan class are by no means sustained. The speakers did not mince matters as to the position or pretensions of the priesthood, the inefficiency of preaching, &c., but they uttered nothing disrespectful of the Bible, of the character of Christ, or of those great sentiments of justice, mercy, and faith, which are the groundwork of all religion. The *Inquirer* concludes by saying:—

On the whole, while giving our meed of hearty praise to Mr. Miall, Mr. White, Newman Hall, and the other Evangelical gentlemen who were instrumental in getting up the conference, we cannot but think that the working men amply justified their position, and proved that the so-called religious class, as well as the ministers themselves, are the party most in need of conversion. It is quite evident that Evangelical theology (so-called) is utterly repugnant to thoughtful artisans. There are many practical difficulties no doubt in the way of readjusting our Church services, arising out of our social habits and prejudices, but these we believe are exaggerated by our artificial theology, which rests ultimately on compulsion; they would gradually disappear under the milder, more humanising, more brotherly influence of a simple Christianity. Christ appealed to the social affections, he rested his authority on personal influence, he knew nothing of grades or of classes. But our feudal Church Establishment is unfavourable to all this; it perpetuates distinctions; it does not encourage social intercourse; in numberless cases the clergy knew nothing of their congregations, and in their dealings with the poor treat them as of a different order. All this must be changed before the people can be won to the church. There is no power like sympathy, the spirit of brotherhood, the principles of justice and of moral equality. That God is our Father; that Christ is our Master; and that every man is our brother, are doctrines which have yet to be preached, though the Thirty-nine Articles be forgotten; and as soon as a true Gospel begins to operate in elevating and blessing society, the artisan class, and every other class, will be in cordial communion with it.

The *Wesleyan Times* has the following remarks:—

The clergy and the Congregationalists lament their inability to reach the working classes; but some of the Methodists reach them. How is that? One of the speakers, a Mr. Dunning, was of opinion that wherever there was a good preacher, there was a good congregation. He instanced the Methodist chapels in proof of this. What the working men want is not rich vestments, not gorgeous churches, not deep scholarship, not elaborate ritual—crossings, bowings, and genuflexions—but a clear, earnest, intelligent proclamation of Divine truth. The history of Methodism, and, in fact, of every other denomination of Christians, shows this clearly, that where a man of average mental power, and of average industry in preparation for the pulpit, really preaches a Gospel of which he has felt the power in his own heart, he will assuredly reach the hearts of others. . . . All that can be done ought to be done, to bring the working man within the sound of the Gospel; and what is chiefly wanted is that earnest simplicity of which Methodism is so proud, and which has (not merely in Methodism, but in other bodies, though chiefly in Methodism) been found so efficacious. A godly, earnest, pious, thoughtful preacher is sure to attract large congregations. . . . A Yorkshirewoman who had heard of the profound scholarship of Adam Clarke, and who had seen his commentary, is said to have walked a long distance one Sunday to hear him preach. When she returned home, she was asked if she had heard Adam Clarke. She said she thought not. It was certainly not a "great" man she had heard, because she "understood every word he said." That is the secret.

The *Norfolk News* traces much of the alienation of the working classes from religious institutions to the priestly assumptions of many of the clergy, the conflict and confusion between and amongst religious men, the abominable system of trafficking in Church livings, the vesting of patronage in notoriously immoral men, as many of the patrons of Church livings are, the entrusting of patronage in Crown livings to the Lord Chancellor for corrupt party purposes, and to the setting up of religious systems and interests as co-essential with the Gospel itself.

"It may be unpleasant in some quarters to be told—but we must say it—that 'systems' are secondary and subordinate. At best they are but means. The end is to bring the people under the power of religion. Whoever does this does good, and his efforts become 'a means'—in pious language, 'a blessed means.' If any one holding to a system opposes or derides a man who not belonging to that system yet works and does good, it is an offence against good taste, against logic, against truth. We know there are some who have a sneer for everything not according to their system, which system is a human contrivance only, and of a very faulty sort. Such conduct is unchristian. Millions remain unreached by the present systems. What right, then, has any system to claim a monopoly in work which is left undone, and even unattempted? We have had too much of this, and we see what has come of it. If a good man—say Mr. Haslam—works himself almost to death to win wanderers to the fold, the bishop charges at him, the

clergy "round-robin" him. Is he doing good, is he rescuing the ruined, is he spreading light in dark places? If so, the "I"—the "My Church,"—"My cause," stand in the way of good, and multitudes perish that ecclesiasticism may flourish. Against this most fallacious and ruinous position we set the wants and miseries of the unenlightened people, the adaptation of the Gospel to reach all and raise all, and the duty of every man who knows the remedy for evil, to make that remedy known, whether he be Churchman or Dissenter, in office or out of office, possessed of learning or not.

In sectarianism, ecclesiastical assumptions, and the departure from primitive simplicity, and the Apostolic idea of a Christian society, are to be found the main reasons why so large a proportion of the people refuse to recognise in Christianity that mighty power by which alone men are made true men, large-hearted, loving, and patriotic. The argument is very striking—in primitive times the poor heard gladly, the great and rich stood aloof; now the latter flock to religious services, while "the common people" will not hear. Nothing but a gross perversion of the original methods of presentation could have produced such a change in the class-character of Christian congregations.

The *Manchester Examiner* thinks the tone and temper of the Conference were admirable, though the Established Church came in for some hard blows, and Dissent did not escape. After summarising some of the causes of alienation on either side, the *Examiner* says:—

We take it for granted that it is the earnest desire of Christian ministers to win working men back to the spiritual fold, and, once the way is pointed out, we may expect to see them make an advance in the right direction. Dean Stanley evinced a little too much anxiety to learn how the services at Westminster Abbey might be "improved." The fact is, it is not so much by special services, as by generously bringing himself into closer contact and sympathy with working men that the Christian minister can hope to extend his personal influence and usefulness. It was the not inglorious boast of the Apostle of the Gentiles that he made himself "all things unto all men," and it must be on this principle exclusively that modern ministers must act in the often perplexing circumstances by which they are surrounded. The spokesman on behalf of the working men resented the imputation that their brethren are irreligious as a body. On the contrary, they affirmed with becoming vehemence that they have a deep respect for practical Christianity? their complaint against the ordinary run of religious services being that the article offered to the hearers is both adulterated and short in weight. They also pointed out that really good preachers had no difficulty in getting together large and overflowing congregations. Reviewing the whole course of proceeding, we think we are quite justified in saying that the conference was conducted in the most harmonious and satisfactory manner, and it is impossible to conceive that it will be fruitless in some practical results of undoubted advantage. It is not the first of the kind which has been held, and we trust it is destined to be followed by others of at least equal interest and importance.

THE REV. THOMAS STEPHENSON closed his labours as the minister of the Independent church and congregation worshipping in Carlisle Chapel, Kensington-lane, London, on Sunday, the 30th ultimo, having had the pastorate of that church two years and a quarter. The church is at present without a minister.

HARE-COURT CHAPEL, CANONBURY.—The annual meeting of the members at Hare-court Chapel was held on Wednesday evening; the pastor, the Rev. Dr. Raleigh, presiding. As usual the meeting was of a business character; the reports of the various societies and missions connected with the church forming the staple of the proceedings. After singing and prayer, the Rev. Dr. Raleigh said he could not allow the business of the evening to begin without expressing on their behalf and his own, deep thankfulness to God for His gracious help during another year of labour. It had been a year of work, and he congratulated the workers present, and those present were mostly workers. He congratulated them on the increase, continuance, and fruits of their labour. There was an interest belonging to that meeting which pertained to no other. At the close of the old year they had reviewed the past, and at the beginning of the new they had felt kindling in their hearts the thoughts and hopes belonging to a new time; but that meeting had no relation to any time of the year, only to the work that was being done by them—a work which took them out of themselves; and by the fruits which their labour had produced they might take measure of their personal piety. He trusted all would feel that the outward work they were doing was connected with the inward work of the Spirit, and that their spirit was ripening for their eternal heaven. The reports of the several societies of the church were presented by the officers who had their direction. Mr. Maclean, the church secretary, read the statistics relating to members enrolled and transferred. It appeared that during the last eight years there had been 1,177 members enrolled. Of these, 203 had been transferred to other churches, 145 had changed their residence, and 57 had died. There were at present 772 members; and at Milton-road and Elder-walk branch churches there were 140 members. The total amount raised by the congregation during the past year in collections and subscriptions, exclusive of pew-rents, had been 3,850/., being an increase of 900/ over the receipts of the previous year. The collection of the church for the Home for Little Boys was 700/ Among the various societies and missions to which the large sum of 3,850/ had been applied were the following:—London Missionary Society, Colonial Missionary Society, Evangelical Continental Society, Milton-road Temporary Chapel, Elder-walk Mission, the Bermondsey Mission, Dorcas Society, Tract Visiting and Benevolent Society.

KIBSWORTH, LEICESTERSHIRE.—The Rev. Edmund Hipwood, having announced his intention to resign

his charge at Batter-street Chapel, Plymouth, has accepted the cordial and unanimous invitation of the Congregational church at Kibworth, Leicestershire, and purposes entering on his new duties the third Sabbath in February.

BRISTOL.—The Rev. Charles Clark, late of Maze-pond Chapel, London, has commenced his ministrations as successor of the Rev. N. Haycroft, to the pastorate of Broadmead Chapel, Bristol.

FAWCETT-STREET CHAPEL, SUNDERLAND.—The annual social meeting was held on January 16th, when reports were given of the working of the various agencies of the church during the past year, and addresses delivered. The number in church fellowship was reported to be 307, being a small increase on the preceding year. The amount raised for all purposes, including a bazaar held in May on behalf of the school building fund, was 1,383. 9s. 10d.

WALES.—The Rev. John Jones, of Jerusalem Chapel, near Mold, Flintshire, has resigned his charge at the latter place in order to settle at Sion Independent Chapel, near Holywell, in the same county. On Sunday, the 13th inst., he preached at Jerusalem Chapel a very effective farewell sermon from Acts xx. 27. The Rev. Owen Evans, Wrexham, Denbighshire, has received an invitation to the pastorate of the Independent Church at Llanbrynmair, Montgomeryshire, and is expected to commence his ministry there in March next.—Mr. J. R. Roberts, of Carmarthen Presbyterian College, has received a call from the Independent Church at Aberhosan, Montgomeryshire, to become their pastor.

BIRMINGHAM.—STEELHOUSE-LANE CHAPEL.—The annual congregational meeting was held on Wednesday, Jan. 23. The pastor, Rev. S. Pearson, M.A., presided. It was stated that during the past year sixty members had been added to the church, about 1,100. had been raised by the congregation for various purposes; a society for preaching the Gospel to the poor of the neighbourhood had been established, which was supported by twenty-six agents, including ten lay preachers; and a ladies' visiting society had been formed for the purpose of assisting the pastor in visiting the congregation. The meeting was addressed by Revs. G. B. Johnson, W. F. Calaway, and H. C. Leonard, M.A.; also by Messrs. J. A. Cooper, Alderman H. Manton, S. Ainge, and S. Edwards.

LUTON.—The first annual tea-meeting connected with the Congregational Church, Luton, was held on the 22nd inst. The large lecture-hall, having been tastefully decorated, assumed a most attractive aspect, and was filled by a very respectable company. After tea, the pastor, the Rev. J. Hiles Hitchens, F.R.S.L., presided. Charles Robinson, Esq., submitted a financial statement, and gave statistics of progress. It appears that exclusive of pew and sitting moneys, above 1,680. have been raised during the year by the congregation, that eighty members have been added to the church, that there are now five candidates for church fellowship, that the beautiful building is filled on the Sabbath, and that the existing institutions are in a healthy and vigorous condition. Interesting addresses were delivered by the Revs. W. M. Statham, of Brompton; J. C. Galaway, M.A., of Kilburn; T. Hands, of Luton, and others, each address being followed by some well-selected music ably given by the organist and choir. At the commencement of this new church, it was felt that it would eventually become one of the most influential and important Nonconforming "causes" in the county. It already has taken that position.

SHREWSBURY.—On Tuesday a series of services in connection with the ordination of the Rev. W. Wooding, B.A., late of Spring-hill College, Birmingham, successor to the Rev. E. Hill in the pastorate of the Congregational Church, Castle Gate, Shrewsbury, was held in that place of worship. The first service commenced at eleven o'clock, at which time a large congregation had assembled. The service was opened by the Rev. George Kettle, who read the Scriptures and offered up an appropriate prayer, after which the Rev. D. D. Evans (Bridgnorth) read an able paper on "Congregational Principles." The usual questions were asked by the Rev. G. Soper, and Mr. Wooding having satisfactorily replied, the Rev. Professor Barker, of Spring-hill College, prayed, and then delivered the charge to the pastor, basing his remarks upon Joshua i. 8, "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success." Another hymn having been sung, the Rev. T. Gasquoine brought the service to a close with prayer. In the afternoon a cold collation was provided in the schoolroom, which had been appropriately and beautifully decorated, the new minister presiding. The services were continued in the evening, when the Rev. C. Croft read the Scriptures and prayed; and the Rev. T. G. Horton, of Wolverhampton, preached an impressive sermon to the congregation, from the words, "Take heed how ye hear."

BIRMINGHAM—LEGGE-STREET CHAPEL—On Sunday night, Jan. 20, 1867, the Rev. John Richards, who has accepted the unanimous invitation of a church at Woolwich, preached, to a very large congregation, his farewell sermon. The congregation included many who have been gathered into the fold of the Christian church by the zealous labours of Mr. Richards during the two years he has been in Birmingham. On the following night a social meeting was held in the schoolroom. After tea the chair was taken by Mr. Dry, and addresses were delivered by

the chairman, the Rev. Mr. Thomason, the Rev. John Wilson, and Mr. Barber, expressive of sympathy with Mr. Richards, of high esteem for his character, and regret at his departure from Birmingham. Mr. Adams, one of the deacons, presented, on behalf of the congregation, an address, expressing their affection and best wishes for their late pastor. Mr. Adams also presented Mr. Richards with a purse and contents. Mr. Caswall then presented Mr. Richards with a set of papier maché trays, and other articles. Mr. Richards, in accepting these gifts for himself and Mrs. Richards, addressed the meeting in terms of affection and deep Christian tenderness. After thanks to the chairman, the meeting was concluded with prayer and benediction by Mr. Richards.

THE REV. THOMAS COLEMAN, of Ashley, whose health has been impaired for some months past, acting upon the advice of his medical, as well as his most intimate friends, has reluctantly resigned his charge over the Independent churches of Ashley and Wilbarston, where he has laboured, with but few interruptions, for the last thirty-six years, preaching every Lord's-day twice at the former and once at the latter place. His resignation was read at both places on Sunday last, the 27th inst. Mr. Coleman is now in the seventieth year of his age, and for forty-five years has been a faithful minister of the Gospel of Christ, the first nine years being pastor over the church at Wollaston, and the remainder at Ashley and Wilbarston. Mr. Coleman is the author of several interesting works, "The Two Thousand Confessors of 1662," "Memorials of the Independent Churches in Northamptonshire," "The English Confessors after the Reformation, &c.; and by his goodness, willing service, and truly Christian deportment, has endeared himself to all who know him; and it is a pleasing fact to record in these strangely bigoted times, that in numberless ways he has experienced the kindness and Christian love of the highly-esteemed rector of the parish of Ashley, who greatly regrets the severance of those sacred ties which have made them one in spirit for so long a time.—*From a Correspondent.*

BRISTOL.—TEMPORARY CONGREGATIONAL CHAPEL, PENNYWELL-ROAD.—At the close of December a large number of members withdrew from Castle-green Church, where the Rev. Patrick Thomson, M.A., has been labouring for sixteen months. In less than a month it appears premises have been secured, furnished, and opened in a populous part of the city, with a view to the formation of a Christian church, the establishment of Sunday-schools and Bible-classes, and the organisation of plans for the proclamation of the Gospel. The opening services took place on Sunday, and were conducted by the Rev. J. Lambert, of Glastonbury. The temporary chapel is situated in Pennywell-road, in the building used formerly for industrial schools. Besides the chapel, a large schoolroom and several class-rooms have been fitted up. In the morning the room used as a chapel was filled with an attentive audience. In the evening so large was the gathering that, while Mr. Lambert was preaching in the chapel, another service was conducted in the schoolroom by Mr. W. Thomas, before an equally large congregation; and a third service held for children, who mustered in goodly numbers, and were addressed by Messrs. Sherring and Jones. In the afternoon a Sunday-school was commenced, 202 scholars being present. From a statement made by Mr. Chappell, it appeared that about £60 had been expended in repairing and furnishing the premises, and that the amount had been raised by the voluntary contributions of the friends associated together, without personal applications being made. It was intended, he also stated, to carry on the worship of God there, and the expenses of the ministry, without making a charge for seats, and that boxes would be placed at the door to receive the free-will offerings of the congregation. The friends who are associated together in this movement intend to look out for a site on which to build a chapel.

PRESTON.—On Sunday and Monday last week, interesting services were held in connection with the settlement of the Rev. Evan Lewis, B.A., author of "Independency: A Deduction from the Laws of the Universe," "God's Week of Work," &c., as pastor of the Independent church in Grimshaw-street Chapel, Preston. The Rev. David Thomas, D.D., of London, preached on Sunday morning and evening two most impressive sermons. In the afternoon the Rev. Mr. Lewis preached his inaugural sermon to a crowded audience, on the words, "Brethren, pray for us." On Monday evening, about 600 people sat down to an excellent tea, after which a most enthusiastic meeting was held in the chapel to welcome the Rev. Evan Lewis into Preston. A. Marshall, Esq., M.D., one of the deacons, took the chair at the beginning, and, showing the unanimous and most enthusiastic way in which Mr. Lewis had been invited by both the church and congregation, introduced the pastor into the chair, and welcomed him in the name of the church and congregation. Speeches of a most interesting character, showing forth the past successes of Mr. Lewis and his high attainments as a scholar, and the most kindly feelings towards him, were given by the Rev. Dr. Thomas, of London; W. Roaf, of Wigan; Professor Scott, LL.B., of Manchester; R. Slate, H. J. Martyn, G. W. Clapham, J. Steward, E. Kidd, and Messrs. Cotman and Bruckshaw, of Preston. Anthems were sung by the choir at intervals. The Rev. W. Hodges, of Bretherton, engaged in prayer, and the interesting proceedings came to a termination at half-past ten.

LEEDS.—PRESENTATION TO THE REV. WILLIAM HUDSWELL.—On Wednesday evening a public meeting was held in the Victoria Hall, Leeds, for the pur-

pose of presenting the Rev. William Hudswell with a testimonial of the esteem entertained for him by the congregation of Salem Chapel, the pastorate of which he had held for thirty-four years, and the Christian public generally. The occasion of the presentation was Mr. Hudswell's retirement from the ministry on account of ill-health. There was a very large gathering in the hall, and before the meeting commenced the company partook of tea. The chair was taken after tea by Mr. Edward Baines, M.P., who was supported by a number of the ministers of Leeds and other gentlemen. The chairman in the course of his speech bore testimony to the eminent services which Mr. Hudswell had rendered to the Church of Christ, and to the high and most useful position which he had so long occupied in that town. As they all knew, he had maintained the highest and most perfectly unblemished personal character during the whole of that period. (Applause.) They knew that he was the active friend of all the great religious societies of the town, and that he had worked for a great many years with the clerical secretaries of the British and Foreign Bible Society. The result of his labours had been that he had come to a mere handful of people, and from the small body in George's-street, had raised a respectable congregation there, and flourishing church that removed to Salem Chapel, and that he had witnessed its advancement in all that was to be wished for in a Christian church and congregation, in liberality, in activity, in usefulness, in zeal, and in Christian character. The results of his ministry seemed to be contained in two or three figures. In the course of that ministry, 800 members were received into the church by himself, nearly all the fruits of his own ministerial teaching. (Applause.) From four to five thousand children had passed through the Sabbath-school of Salem Chapel and the other school which was maintained by the same congregation at Hunslet, in addition to those who were now gathered within them; and besides defraying all the expenses of the Christian ministry and worship, that congregation during his ministry had raised upwards of £4,000 for the purchase, the repair, and the extension of their chapels and their schools. He thought that was an example to Christian ministers, and Mr. Hudswell had also been an example to the people of that town of what the Christian patriot and philanthropist ought to be. The Rev. J. H. Morgan, on behalf of the subscribers, then read the address which the committee had prepared to be presented through the chairman to Mr. Hudswell. Mr. Councillor Conyers said that the whole amount he had received previous to coming to that meeting was £833 10s., but he had received several subscriptions since he had entered the room. With Mr. Hudswell's consent he had that day purchased for him forty-five shares in the Midland Railway Company for £834, which would produce a net income of £40 a year. There were altogether 163 subscribers to the testimonial, the amounts varying from £100 to 2s., all of which had been contributed freely, willingly, and pleasantly, and he felt that it might be taken as a spontaneous expression of feeling towards Mr. Hudswell. He believed that a larger amount of money could have been obtained had it been thought necessary to make it more widely known. Mr. Conyers concluded by handing the check to the chairman, who presented it to Mr. Hudswell. Brief addresses, eulogistic of the rev. gentleman's conduct, having been delivered by Mr. Councillor Thompson, Mr. William Wrigley, of Huddersfield, the Rev. W. Thomas, the Rev. E. R. Conder, and the Rev. Dr. Brewer, Mr. Hudswell, who was warmly received, expressed his warm thanks to all his fellow-townsmen of all sections of the church, who had come together that night to show him their confidence; and his special thanks to his own people, who had given him such a constant proof of their love, and started on so noble a scale the subscription list for the testimonial presented to him.

Postscript.

Wednesday, Jan. 30, 1867.

A Cabinet Council was held yesterday at the private residence of the First Lord of the Treasury, in St. James's-square.

A conference, assembled at the invitation of the National Sunday League, was held yesterday, in St. Martin's Hall, to consider the grounds of difference of those who advocate and those who oppose the opening of the national museums and educational institutions on Sunday. Addresses were delivered by the chairman (Mr. Slack), the Rev. Jabez Burns, the Rev. Newman Hall, Mr. Samuel Morley, and others, and the sitting was adjourned to this afternoon.

Mr. Gladstone has been undergoing a course of dinners in Paris; with the political economists on Saturday, the Emperor on Sunday, and M. Rouher on Monday.

The *Patrie* declares that the affairs of the East have assumed a more peaceful phase. However that may be, we are assured by a telegram from Athens that the Greek Government is seeking to raise the numbers of the standing army of Greece in consequence of the threatening notes of Turkey.

Yesterday the Italian Senate decided to impeach Admiral Persano on the charge of disobedience to orders by 83 to 48 votes, and on the charge of incompetency and neglect of duty by 116 to 10 votes.

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TO CORRESPONDENTS.

The large extra edition of the *Nonconformist* of last week having been exhausted, the entire report of the proceedings of the Conference relative to working men and religious institutions has been made up into a separate Supplement of eight pages, which may be obtained of the Publisher, and through the principal newsagents. Price threepence.

THE REV. WM. HUME-ROTHERY'S LETTERS ON THE ESTABLISHED CHURCH.—Complaints have reached us from some of our readers that by the insertion of one of Mr. Hume-Rothery's articles we have given currency to unsound theological doctrine. It will be evident to all who have read those papers that our purpose was simply to give publicity to the testimony of a clergyman of the Church of England against the principle of the State Church, and that in admitting an independent protest against the pretensions of the present Establishment we could not justly select only such portions of it as coincided with evangelical opinion. In a word, we cannot consider that by our insertion of the paper in question we have in any way compromised the neutral position always held by us in relation to theological doctrinism.

" J. B. H."—We do not know his address. Probably a letter confided to the care of his publishers (Longmans, Paternoster-row) would find him.

THE COOPER TESTIMONIAL.—Mr. Arthur Miall has received the following in addition to the amount already acknowledged:—Matthew Hale, of Huddersfield, 20s.; W. Johnson, of Fulborne, 20s.; A Factory Operative, of Glasgow, 2s. 6d.

The Nonconformist.

WEDNESDAY, JANUARY 30, 1867.

SUMMARY.

THE Cabinet, notwithstanding Lord Derby's ill-timed attack of gout, are busy preparing for the Session which opens on Tuesday next, and some of the papers present a tempting array of legal and poor-law reforms which are expected to be announced in the Royal Speech, and will probably not be discussed at all. Strangely enough, the *Times* argues earnestly against the folly of Ministers in deciding to expunge Reform from their programme, and predicts as one of the inevitable consequences of delay an "ugly rush" sooner or later. Mr. Milner Gibson, like a cautious politician, has been taking at Ashton the positive side of the question, and showing the direct and indirect advantages of an extension of the suffrage. If the Government introduce a good Bill, he is told that there is likely to be—as we stated last week—a cave of Adullam on the Conservative side. With his eye for tactics, Mr. Gibson suggests that "the two caves might then be paired off against each other, and there would still remain a sufficient number of independent men in the House to pass the Bill into law." Lord Amberley does not indulge in such pleasant illusions. In his speech at Nottingham he courageously contended that great demonstrations were a necessary evil. He did not think Reform was coming yet; Parliament could only be influenced to pass a satisfactory measure by a strong and decided expression of public opinion. There is no fear that the working classes will prove apathetic. Newcastle has just had its monster demonstration, and though the petitioning scheme is now happily abandoned, the great meeting of the Reform League in Trafalgar-square and the Agricultural Hall on Monday week will no doubt satisfy the House of Commons that the question cannot be delayed.

Deputations besiege the Government, as though the Session were entirely at their command for the redress of practical grievances. One body has laid before the Home Secretary the fearful spread of infanticide, and benevolent Mr. Walpole can only promise consideration to their case. Mr. Hardy has been listening to the strong representations of the advocates of equal rating in the Metropolis for poor law purposes, in order that the rich unions may be taxed in an equal proportion with the poor unions, which are entirely unable to meet the increasing liabilities thrown upon them by the present state of the law. If their plan were carried out, he is told that, instead of such flagrant anomalies as rates of six shillings in the pound at Ratcliff, while

St. George's, Hanover-square, and Paddington pay no more than sixpence, a uniform rate of fifteen pence spread over the whole metropolis would suffice. The President of the Poor Law Board hints that the question has two sides, and that in a week or two he will be prepared to introduce a Bill dealing with the whole subject of the relief of the poor within the metropolitan area.

Meanwhile the Mansion House Committee are doing their best, in co-operation with other benevolent organisations, to grapple with the pauperism that overspreads the east of London, and the public have shown their confidence in that Committee, by liberally subscribing to the fund they are raising. Is that confidence entirely deserved? Before that question can be answered, a satisfactory reply to the grave allegations made against them by the Rev. G. M. Murphy, needs to be given. It is well known that the Bishop of London's Committee possesses large funds which are disbursed exclusively through the agency of the local clergy. But the Lord Mayor has told a deputation from Southwark and Lambeth who applied for a grant, that they could not be listened to unless their local committee were reorganised under clerical direction. We should like to know whether the bounty of the Mansion House Committee is in future, contrary to their previous practice, to be dispensed on sectarian grounds. If so, not only Nonconformists, but many liberal Churchmen, will hesitate to entrust them with subscriptions which are to be expended in a way that will further ecclesiastical propagandism.

Mr. Bright has been amply avenged of his slanderers. The whole of the operatives of the firm to which he belongs have presented him with an address of cordial sympathy, expressing their entire approval of his conduct as an employer, gratitude for his efforts to improve their moral, social, and intellectual well-being, and admiration of his public character. At the enthusiastic meeting where this address was presented, Mr. Goldwin Smith expressed the general feeling when he remarked that he was glad Mr. Bright had crushed one of the calumniators, his brother another, and that meeting the whole brood even in a more effectual way, for even their employer's pen could not put down these slanders so well as that manifestation of their feeling. "Depend upon it," he said, "we shall now hear no more of them, and that your honoured friend, employer, and representative, will go on his career of beneficence undisturbed any more by these foul aspersions."

The proposal for impeaching President Johnson does not, it seems, find much favour in the Northern States, and Mr. Ashley's motion for referring the subject to the Judiciary Committee of the House is regarded as a convenient plan for shelving it till, at least, the meeting of the new Congress on the 4th of March.

THE CABINET AND REFORM

PUBLIC rumour announces that her Majesty's Government have come to a decision to leave the question of Parliamentary Reform out of their list of measures for the ensuing Session. Mr. Disraeli is probably too venturesome for them. They have less faith than he has in his ability to obtain acceptance for a grand scheme which shall seem to concede much, and yet practically leave the balance of political power just where it is. They are said to have set aside his draft measure as too dangerous, and to have substituted for it an imposing list of administrative and social reforms with which, if permitted, it is their purpose to fill up the Session. We are glad of it. Their resolution greatly simplifies matters, besides avoiding the evil of shocking the popular faith in public men. That the country would get an adequate and honest Reform Bill from a Tory Ministry we were never sanguine enough to expect. That it should be put to the trouble of discussing and rejecting a specious but deceptive measure, we looked upon as a possible misfortune. That it should be asked to endure another year's agitation, in order that a Cabinet quite uncertain whether it can command a majority in the House of Commons, may retain office, is an alternative upon which, after what has been taking place during the last six months, we did not calculate. It is better, however, as it is. We commend the discretion of the Cabinet, and we prepare ourselves to bid it farewell. Its official life will have been but a short one. It will leave behind it no monument of statesmanship—but, beyond delaying the settlement of an urgent question, it will have done no great harm.

For some reasons we could wish that the Liberals were not on the eve, as we think they are, of returning to office. We are afraid that

"the cold shade of the Opposition" has not yet corrected the tendencies which more than once have hindered the usefulness of the party, and hurried it to its fall. Gaping divisions in the ranks are yet unclosed. Unworthy jealousies are yet rife. Discipline is still incomplete in its range, and feeble in its influence. The old leaven has not ceased to work. Family aspirations have not become subordinated to patriotic objects. Honesty and earnestness associated with transcendent ability are not sufficiently valued in a leader of the House. The frost has not gone deep enough to kill faction at its roots. We confess we look with no very confident expectation of substantial gain upon the immediate return of a Liberal Government to power. The party which it will represent too nearly resembles the Spanish army, sections of which, under discontented and ambitious generals, are ever and anon plotting a *pronunciamiento* against the generalissimo. We may be agreeably disappointed by the event—but what can be reasonably hoped for from a Parliamentary body of professed Liberals who, in prospect of office, are intriguing to supplant such a leader as Mr. Gladstone in favour of some aristocratic mediocrity, and who are more intent upon retaining their family influences, than upon doing their best for the common cause?

Spite, however, of the disadvantages at which we have hastily glanced, we do not see how it can be made to consist with political wisdom to suffer any further postponement of the Reform question. We admit the importance, nay, the urgency, of several of the administrative measures which, it is said, the Derby Cabinet are prepared to introduce. The adaptation of the Poor Law system to the peculiar wants of London, the municipal organisation of the metropolis, the more decent housing of the industrious poor, the reconciliation, if it be possible, of capital and labour, and the adjustment of landlord and tenant rights in Ireland, are all matters of first-rate magnitude, and, if fairly and comprehensively treated, might well suffice for any single Parliamentary Session. It cannot, however, be lost sight of that upon almost every one of these questions the very class now excluded from the House of Commons have much to say. Almost all of them touch their interests at a vital point, and it seems highly inexpedient to hasten the settlement of them in the absence of the party whom they most practically affect. The most statesmanlike measures carried through under such circumstances would have to encounter no little, perhaps undeserved, suspicion, and in their operation would meet with a vast amount of needless, if not fatal, obstruction. If, indeed, the consent of all parties, in and out of Parliament, could be gained to the proposed order of proceeding, the country might possibly be a gainer in the end—but inasmuch as any such general agreement is out of the question, the proposal of the Ministry cannot be accepted.

Moreover, it is high time to close the agitation which the conduct of the House of Commons last Session in reference to Parliamentary Reform has occasioned throughout the country. That agitation, necessary and useful as it has been for accomplishing its immediate object, is in other ways inflicting no little injury upon society, and the longer it lasts the more harm it will do. We do not allude now to its interference with commercial enterprise, which, after all, is not the *summum bonum* of a people. We are not sure that periods of great material prosperity are to be desired as the chief end of national policy. But we observe with some concern that the ostracism from Parliament to which our working classes are virtually condemned, is rapidly binding such classes into a separate body, cutting it off from the general community, circumscribing its sympathies, souring its temper, moulding its tastes and habits, and exciting in it a spirit of self-sufficiency and self-will, highly detrimental to itself as well as to the higher interests of the nation. Every day during which the Reform question remains unsettled the social and moral mischief it thus incidentally excites is being deepened, and the danger increases that whilst Parliamentary parties are chaffering about what concessions they will make to the unenfranchised, the unenfranchised will get unreasonable views of their own position, and cherish into strength a domineering spirit which, as yet, is only partially and temporarily developed.

All things considered, we see but one course open to the Liberal party, at least if it be their object to promote the welfare of the country. They must insist upon an immediate, a fair, and an honest settlement of the Reform controversy. If the present Government cannot deal with the subject, they are not the Government which the exigency of the times demands. They must be made, at the earliest possible moment, to give place to another—and, cost what inconvenience it may, their successors should resolve to push

the question to a decisive issue this year, even if it be found necessary to appeal to the constituencies in order to collect the requisite strength for doing so.

REVISION OF THE LICENSING SYSTEM.

A CONFERENCE for promoting the revision of the licensing system in regard to public-houses, beershops, and places of public entertainment, convened under influential auspices, commenced its sittings yesterday, and will continue them to-day, in the Lower-room, Exeter Hall, under the presidency of Lord Eliot, M.P., *vice* the Earl of Shaftesbury, who was prevented from being present. Its object will be best understood by our readers if we subjoin at once the resolutions which were to be submitted as the basis of discussion. These were as follows:—

1. That, in the opinion of this conference, the present number of houses licensed to sell intoxicating drinks to be consumed on the premises is very considerably in excess of the supposed wants of the population, and that it ought to be greatly diminished.

2. That the power of granting licences for the sale of intoxicating liquors to be drunk on the premises be exclusively vested in stipendiary magistrates appointed by the Crown, who shall hold periodical sessions for the purpose, on the plan of the courts held by revising barristers.

3. That the wants of the street, parish, or district, in regard to such licences, shall be laid before the licensing magistrate in such form as the inhabitants may severally or collectively desire, in due conformity with the rules of the court; and this expression of their opinions shall be a principal element in regulating the decision of the magistrate, in regard to granting or withholding the said licences.

It was stated in the circular of invitation that the discussions and resolutions at the conference were to be strictly limited to the consideration of the best means of diminishing the present facilities for drinking intoxicating liquors on the premises where they are sold, and of granting licences for such consumption. The attendance was not so numerous as we should have expected, but this perhaps may be accounted for by exceptional circumstances.

The whole question is one of considerable difficulty, and we cannot pretend to see our way clear to any complete and satisfactory solution of it. The Legislature, for fiscal purposes, has undoubtedly created and developed a system which is exercising a most pernicious effect upon the habits of the people, and, under present circumstances, it is obviously impracticable and impolitic to return, at least until some great moral change has been effected, to what we should regard as the natural order of things. The licensing system has had the effect of throwing the manufacture of beer into the hands of large establishments whose interest it is to multiply the houses at which their article may be supplied to consumers, and the tenants of those houses who vend the stimulants, furnish all manner of artificial inducements to attract customers, and to prevail upon them to take more than they need. The consequence has been that working people never think of getting their liquid refreshments at home. They have contracted the habit of seeking their drink at public-houses where they are seldom or never out of temptation to indulge themselves beyond the widest limits prescribed by natural desire. It is too late now to wish that the licensing system had never been adopted. It would, perhaps, be too perilous an experiment to abolish it altogether. It seems absolutely necessary to subject it to wiser regulations, and this the conference is attempting to do.

The first resolution which we have copied above asserts a fact which no intelligent man will be disposed to dispute. Archbishop Manning, speaking to this resolution, gave the following illustration:—"In a street close to Buckingham Palace where his duties called him every morning about eight o'clock to pass to and fro, he remembered counting within 200 steps nine ginshops, and could any one say that they were necessary for either the real or supposed wants of the population of that neighbourhood? Another fact he had noticed within the last two or three days in the north-west district of London, which was rapidly extending itself. Sites for what might be described as new towns were laid out, and at the corner of every proposed street, containing at present not a single house, a double-faced site was laid out for the purpose of a future ginshop. It was quite clear that this was trading and speculating upon the weaknesses, temptations, and infirmities of our poor." There are few of us who are not able to give similar evidence. The object of gin-palaces, public-houses and beershops is, in nine cases out of ten, not to minister to the wants of the surrounding population, but to trade upon evil habits, and to extract a profit from sinful self-indulgence.

The second resolution suggests a plan for

diminishing the evil, which strikes us at first sight, as likely enough to succeed, but to which we should shrink from finally committing ourselves without further opportunity for considering its details. We agree with the promoters of the conference that "it is especially important that the power of licensing houses should be lifted out of the reach of local influences"—and we think that revising, or rather licensing, courts might answer this purpose. But the machinery would be open to the objection of cumbersomeness and costliness. Still, in default of any better proposal, it might be worth more thorough discussion than it is likely to receive in any Conference of persons mostly of one way of thinking, and might well be referred for examination to a Parliamentary Committee.

The last resolution seems naturally to follow from the second—but in lieu of the concluding sentence we greatly prefer an alternative one suggested in a foot-note to the resolution—to the effect that the wants of the locality shall be laid before the licensing magistrate in such form as the inhabitants may prefer, &c., "with a view of furnishing the magistrate with the requisite evidence for regulating his decision in regard to granting or withholding the said licences." The determining power must be an individual and authoritative power. Limit the exercise of it by what rules you please! Let the law determine what shall be the number of licenses granted in proportion to the population, or the area, or both combined, if you will! But such restrictions as are not put upon the magistrate by the express provisions of the Act, it would be unwise to put upon him by local pressure. Let everybody be free to make his statement for or against the application for a license—but leave to the magistrate the sole responsibility of deciding. Unquestionably, a public-house in many a street and neighbourhood is a sheer nuisance, and entails a depreciation of property, nor does there seem any valid reason why a great brewer, who lives perhaps at a distance, should attract into it, by opening a new drinking place, a constant stream of dissolute idlers. But, on the other hand, the power of preventing him ought rather to be judicial than popular, or it might be wielded very tyrannically.

As we said at starting, the subject is beset with difficulties. We thank the promoters of this conference for the effort they have made to remove some of them out of the way—and we hope they will succeed in effecting some substantial improvement upon the present execrable system, which could hardly be worse had it been devised for the express purpose of encouraging drunkenness.

THE AMERICAN DEAD-LOCK.

No country in the world was ever so peculiarly circumstanced as is the United States at the present moment. Within its confines has been fought the most terrible civil conflict of the present century. The South, after almost superhuman exertions, was crushed, and compelled to sue for peace. The wayward sister was welcomed back, though pledges of good behaviour were exacted, and it was resolved that her exclusive privileges should be forfeited—that is, that she should have just as many rights, and no more, than her Northern brother. But the sagacity of President Johnson, quickened by a diseased egotism, discovered that the Constitution stopped the way. "Treason must be punished" by reinstating the traitors in their former independent position. The President, with the large powers entrusted to him by the Constitution, and the Supreme Court, with technical rights which have never been formally restricted, interpose, and tell the great Free States of America that all their labour and sacrifices—their loss of 200,000 lives, their expenditure of six hundred millions—have been of no avail. The Constitution throws its shield over the subdued States, and conserves all their former rights.

It might be thought that the British press would universally recognise the monstrous absurdity of these technical claims. But those journals which supported the Confederate cause, and joined in the chorus of jubilation when the South succumbed, have tacked once more. The much-abused American Constitution is now a sacred palladium. It must not be irreverently touched. The Presidential prerogatives are the key-stone of American institutions—the Supreme Court is the citadel of the Commonwealth. Why this change of tone on the part of our journals? Why this tender solicitude lest a single brick of the much-decried edifice should be disturbed? There is no other rational explanation except that, in these constitutional assumptions have been discovered the

elements of mischief and confusion. The President is applauded because he would preserve the class privileges of the Southern aristocracy—the Supreme Court is worshipped because it stands between the Northern States and the fruits of their victories; and both are patted on the back because they are discrediting American democracy, when claims are being put forward for the enfranchisement of the working classes in England.

But it is said the "Radicals" are, by their violent courses, hastening on a revolution. We had thought the revolution began when the first cannon-shot was fired by Southern rebels at Fort Sumter, and that all the American events of the last four years have been of a revolutionary nature. The Constitution of the United States, *de facto*, if not *de jure*, went down in that terrible struggle. If the Northerners did not make the letter of the law correspond with the facts, it was on account of their excessive reverence for the forms handed down to them by the fathers of the Republic, and in the hope that an adjustment of differences might be more easily effected. It is the Conservative sentiment, and not the Radical propensities, of the triumphant Free States, that has caused this embarrassment. They supposed that the offer of equal rights to the citizens of the Republic, without the distinctions of North or South, race or colour, was not an illiberal proposal, from a people flushed with victory. Probably the South would have closed with the generous offer if the evil genius of Mr. Johnson had not interposed, and stirred up the vanquished aristocracy to claim forfeited privileges and demand still to maintain an *imperium in imperio*. Our newspapers have not as yet ventured to justify the bad faith of the South. They only suppress, in their estimate of the situation, the events of the civil war, and abuse the "Radicals"—that is the nation which wants the legitimate fruits of victory, and not the chronic anarchy and disunion, to end again in Southern supremacy, which they fought to put down.

It is impossible not to see that the crime of the Free States in the eyes of Confederate partisans here is not so much that they were victorious as that they honestly desired to put an end to class monopolies. That the United States should be ruled by the majority—though that majority only desires to extend the same rights for all—is a greater offence than red-handed rebellion. The Northern people are in the position of Dr. Fell—they cannot do right. A nation that espouses the principle of equality of rights is put outside the pale of genteel sympathy by the champions of caste. They may be forbearing in the moment of victory, but they ought to surrender all they have gained. They may declare with almost unanimous voice that their accidental President does not deserve their confidence, but the voice of a nation is of no account compared with the stupid assumptions of the temporary occupant of the White House, and the impudent demands of a defeated oligarchy. The possibility of the South getting back their power of defeating emancipation, of restoring the old *régime*, and resuming the bellicose attitude towards England, is a matter of trivial concern. But let there be talk of impeaching Mr. Johnson, and of bringing the Constitution into harmony with actual facts, and these sage critics cannot contain their anxiety lest the fabric of the American Commonwealth should be shattered to pieces.

To suppose that this great people are willing to allow themselves to be defrauded of their dear-bought victories, because the President or Supreme Court rules otherwise, is wilfully to ignore that inflexible resolution which overthrew the South. Surely, if slowly, they will realise their purpose. If Mr. Johnson persists in thwarting it he will be put aside, whether by impeachment or otherwise. And when the present crisis is passed, and the renovated American Constitution is in full action, English secession journals will be once more ready with their offensive applause, and eager to point the moral taught by a people who know how to defeat conspirators in the Cabinet, as well as armies in the field.

SIMPLICITY.

In all things meant to show forth man's will, simplicity is counted the greatest of charms—or rather, enhances all other charms. It is a relative quality, and takes most of its characteristic worth from the other qualities with which it is associated. A mirror may be without a flaw, and yet reflect uncomely faces. Simplicity in morals is colourless transparency, like the pellucid water of a still lake, through which may be seen the various objects which lie at the bottom. When liked for its own sake, the pleasure it gives is chiefly derived from its

comparative rarity. We have not been accustomed to look through such a clear medium of the same kind. Our streamlets are turbid, our ponds are opaque with earthy matter, our rivers are laden with the soil which they collect from the channels along which they move. Had we always lived in a mountainous region where every torrent and runlet had, by the force of its own motion through a long succession of ages, cast out from itself everything which could defile it, and where thousands of tributaries, all alike pure, had poured themselves into one vast basin, the crystal clearness of the water would hardly excite our attention, so entirely would it be looked upon as a thing of course. As a contrast with what we have been accustomed to, it pleases us quite irrespectively of what we may chance to see through it. So, simplicity may present a charm of its own, but merely on account of its rarity. We could easily imagine circumstances in which its very commonness would destroy the estimate we usually put upon its value.

Simplicity of character is not always pleasing, for the character which becomes visible through it may be exceedingly repulsive. Up to five years of age, or thereabouts, most children are simple, but they are not all alike attractive. Through a perfect artlessness of manner some of the most despicable of human qualities may show themselves. Better, undoubtedly, that they should be associated with guilelessness than with deceit—but unmitigated selfishness or cruelty of disposition, for instance, hardly become less hideous merely because they are unveiled. Nay, we have met with cases in which simplicity has rather added to, than detracted from, the disagreeableness of character, and in which men, seemingly unconscious of the revulsion of feeling they create by an unreserved disclosure of their inmost selves, thrust their moral sores upon you, as brazen beggars do, to your unspeakable disgust. Their simplicity resembles that of the brute creation—they are too low down in the scale to feel the want of dress in their ordinary behaviour, and their utter carelessness as to the appearance it may make in the eyes of others is revolting.

But let us turn aside from this misuse of the quality, and look at it in connection with average humanity. In a highly conventional age such as the present, simplicity is both beauty and power. Men who do whatever they do directly—not rudely, nor defiantly, nor egotistically—but openly, without artifice, and without affection of ornament, diffuse around them, unconsciously to themselves, a marvelously invigorating moral influence. If, on the whole, their purpose in life be good—it need not be great—it is wonderful how much influence accrues to them from perfect simplicity, and how, after a time, and when it comes to be well known, it acts as a spell in removing moral difficulties. It speaks little for modern society that it should be so, just as it speaks little for commercial morality that a career of undeviating honesty should be made the theme of universal commendation. The value put upon it shows that it is not common, and the notice taken of the exception proves the strength of the rule. But, in point of fact, simplicity makes itself markedly felt by almost every mind with which it comes in contact. It is like a breath of pure mountain air—it exhilarates while it strengthens. It does so because it reveals something in our common nature which gives us a higher opinion of its capabilities, and because it gratifies yearnings for reality which are too generally suppressed. For, after all, false as we may be to ourselves, and eagerly as we may surround ourselves with vain shows, a glimpse of truth in the life of a fellow-man, when all uncertainty or doubt respecting its real nature has been blown aside, is, for the time being, at least, strangely reviving. It makes us conscious of the rudiments of a nobler being, of purer aspirations, of deeper sympathies, buried, but not yet extinct, beneath a mass of conventional rubbish which some day we too may be able to throw off. It is antiseptic in its action, it tends to stay the inward rot, and to preserve from utter decay and death our hope of escape from the tomb in which our Divine instincts lie buried. Genuine simplicity passes in society, as blooming health passes through the wards of a hospital. It carries with it a scent as of fresh life which of itself stimulates vital powers not already too far exhausted.

A very similar strain of observation will apply to simplicity of manner, as to simplicity of character, purpose, or life. It is melancholy to see how commonly men defeat even their best objects by the artificial manner in which they set about compassing them. Look for example at our literature! True, it is far better in this respect than it used to be—

but even now how capable of improvement! If style were always a perfectly transparent medium of thought, instead of being, as it often is, a meretricious dress thrown around thought to make it look more attractive or more important than it is, surely, reading would not be such a weariness to the flesh as it frequently is. Look at our newspapers—for we will not spare ourselves! Taking all that is written, day by day, and week by week, what an immense amount and variety of tawdry, pretentious, hollow comment do we find. What intellectual flirtation! What conventional affectations! What assumptions of superiority! What stilt-walking beneath flowing robes! What a lack, and what a protestation, of serious purpose! Then, look at the pulpit! Without imputing insincerity to the clerical class, as a class, is it possible to imagine anything more illustrative of the utter absence of a general simplicity of manner than that which characterises pulpit ministrations? For simplicity in the pulpit means naturalness, and naturalness in connection with Divine Revelation means life, feeling, earnestness, directness, in one word, heart. All these, the larger number even of the men about whose religiousness of purpose there is no room to doubt, suffer to be overlaid and smothered by some professionalism of manner which no more expresses the spirit of their theme, than a mask over a human face expresses the emotions of the soul. 'Tis an infinite pity, for no human mind can sum up the loss of moral power which it occasions. But, in truth, simplicity of manner is nearly, if not quite, as rare in all walks of life, as simplicity of character or purpose.

Simplicity usually accompanies true greatness. Our best men in art, science, philosophy, and religion, have been our most simple men. Intense love of truth made them great—intense love of truth kept them simple. The world is never permanently benefited by mere pretence, however imposing. No sham is immortal—it infolds the principle of its own destruction. Those whose lives turn almost exclusively upon realities acquire a natural distaste for deceptive appearances. And, verily, they have their reward. For genuine simplicity lifts them above the range of five-sixths of the anxieties and troubles of mankind. If men would only centre their care in the life of the spirit, they would have few other cares. It is only when they wander from the straight and narrow path that they get among briars and thorns.

Correspondence.

THE RECENT CONFERENCE ON WORKING MEN AND RELIGIOUS INSTITUTIONS.

To the *Editor of the Nonconformist.*

DEAR SIR.—As one who was much interested in Mr. White's proposal for the recent Conference, and who rejoiced to have the opportunity of hearing the heart-stirring appeals addressed by the working men to the churches to place themselves in sympathy with the class to which they belong, I am bold enough to ask the favour of an insertion to this letter, hoping that it may contribute something to the origination of those remedial measures, for which I believe the promoters of the Conference hoped to prepare the way by a free and friendly discussion of differences. Of course, Sir, you will have numerous correspondents upon this subject, whose suggestions will be more or less entitled to consideration, and I do not know why I should make a more urgent claim to be heard than any one of them. But let me at once assure you that my object is not to invite in your columns discussion of the measures I am about to propose, but to ask those of your readers whom they may chance to reach, and to whose judgment they commend themselves, to consider what may be done with a view to an early consideration, and if practicable, adoption of the proposed plan.

Professor Maurice spoke as true and as powerful a word as any to which utterance was given on Monday, when he said that he did not look for any good to result from that meeting unless each one of those to whom the speeches of the working men were addressed, took their words to heart with the deepest humiliation. Would that not only all who were present on that occasion, but all Christians, imbibed the spirit that prompted that remark! How soon then might we hope to see a revival in the churches of the land.

But I must not digress. I am a layman, and as a layman I am constrained to ask, What am I doing, and what are hundreds similarly situated doing, or rather, what are we not doing, that we might do, to ameliorate the condition of our fellow creatures? This is an inquiry to which I have long tried to frame a favourable answer, and with the newly acquired knowledge of the wants and condition of the poor, the question becomes more urgent and demands the most prayerful attention of all who love Christ and their neighbour.

It appears to me that an evil of no less magnitude

than that to which Mr. White has drawn the attention of the public is to be found in the condition of many of our suburban churches. My assumption may be incorrect, and I speak subject to correction, but judging from instances that have come under my immediate notice, I think it is warranted by facts. An atmosphere of dullness and torpor seems to characterise the religious services conducted in those places of worship recently erected in what are called new neighbourhoods, which either results from, or causes, a stony rate iso-existent with, a terrible incapacity for real united work amongst the members of the church and congregation. By calling attention to this I have no desire to divert the thought of any from the subject to which the recent Conference relates, but simply to consider the two evils side by side, in their relation to each other with a view to the remedy of both. If I repeat words I have already used, it is only for the sake of brevity and explicitness. Writing in these columns a few weeks ago I said:—

The poor of London are, properly speaking, the rightful claimants of a participation in the benefits which the suburban churches are able to impart. The residence of a citizen of London in a suburb removed from the scene of his labours, is an accident of civilisation and material progress. The bonds which unite him to that great and seething mass of life which is essential to or results from, the prosperity of the greatest city in the world, are not severed, or ought not to be, by the mere fact of his residence being a few miles distant from his place of business. London,—not Richmond or Sydenham, Norwood or Harrow,—is the point to which all his moral and spiritual energies should be directed. If the leaven works here it leavens the whole world. It is only because our churches have no systematic organisations adapted to grapple with the ignorance, poverty, and vice of the metropolis, that this field is so neglected.

What I propose then is briefly this. The formation of committees in London having for their aim the ministering to the poor of some of the most forsaken districts of the metropolis. Take as an instance, a district mapped out in the South of London, within a certain radius from a given point: the first business of the promoters of such a committee, of which I for one shall be only too glad to be a member, will be to seek out as many of the working and middle-class conversant with the requirements of the neighbourhood as will be willing to devote a portion of their time, and if possible of their means, to originate a plan of united action for "missionary" purposes in such districts in the widest sense of that word. Some of the members of that committee will, it is presumed, be gentlemen having business in the City, and living in one of the suburbs. These will form the link of connection between the work and the workers in the London district, and the church and congregation with whom they, i.e., the suburban residents, habitually worship. Here will be scope for the utilising of the spare energies and resources of the good ladies and others whose hands are not so fully occupied as they could wish them to be at home. With the co-operation of the minister or clergyman a somewhat public interest might be created in the objects sought by the committee. The efforts of the latter would be directed.

I. To the relief of the really destitute.

II. To the wants of the sick poor.

III. To the condition of the homes of the poor.

IV. To the spiritual enlightenment of the people.

If this were the time and the place to consider what might be said under each of these heads, I should shrink from saying it, because others might say it with tenfold the effect, but let me say distinctly for myself that I could not throw my heart into any work of this character which was not based upon a recognition of the degraded, and at present hopelessly miserable, physical condition of the poor. Until something is done unitedly in that direction our efforts are all useless. Common-sense must tell us this, and assuredly our Master bids us to follow the generous instincts of our nature, to feed the hungry and clothe the naked before we endeavour to inculcate moral lessons. With regard to the first point, of course (1) the legitimate means, i.e. the legal provision for relieving the poor, must not be interfered with, nor must any be pauperised by indiscriminate dispensing of alms, but who can deny that much can be done without involving any such consequences? Another most useful and feasible scheme is (2) the establishment of a medical store upon which the doctors of the parish might at their discretion give orders for nourishing food, wine, beef-tea, rice, &c., for the more speedy restoration of the sick. Great service might also be rendered to the poor in their homes (3) by co-operating with the Evicted Tenants Association for the improvement of dwellings and the diminution of over-crowding. And, lastly (4), by such means as the foregoing the minds of the poor would be the better disposed to listen to the proclamation of the truth, for which provision might also be made.

An Utopian idea, some may say. Well, let it be tried, at all events. Hundreds of schemes such as this are being worked with very encouraging results all over the country. Why not multiply them in London where workers really are to be had, and where scope for work is almost inexhaustible. A meeting of a dozen earnest-hearted men once a week would soon decide the point whether or not such a thing is practicable, and that such meetings may be convened is the sole reason for my thus intruding upon your space. I may add that I shall endeavour to use what small modicum of influence I possess in the formation of some such association as that proposed in the neighbourhood of the Borough of

Southwark. I shall be glad to receive communications upon the subject addressed to the care of your office.

I am, &c.

London, January 29, 1867.

SUBURBAN.

To the *Editor of the Nonconformist*.

SIR.—On the 21st inst. the question was asked, "Why don't working men attend places of worship?" Well, I think the question was answered not very satisfactorily to some of the gentlemen then and there present. There was much repetition and much fact. Still, from my point of view, there were many points omitted. It is quite true that drunkenness has a great deal to do with the "why"; also free sittings, long and humdrum sermons, cold-shoulder class distinctions, &c.—but what is most needed, in my opinion, is preachers more able and more earnest. Working men of late years have made rapid strides in intelligence. They have read the best of books, heard the best of lectures, and freely canvassed the opinions of one another. The mason and the miner study geology; mechanics and engineers chemistry and metallurgy; weavers, tailors, and shoemakers, poetry and music; carpenters and builders, architecture; and so on through the whole of our class. Then, when the march of intellect is making such rapid strides, can it be wondered that, coupled with a sturdy independence, the working man should keep aloof from professors of religion, and so few attend places of public worship? No, were the right men in the right place, we should be found there also, cold churches, free sittings, unsympathising parsons, all included. Show me, Sir, one popular preacher in the three kingdoms that lacks hearers; then I will acknowledge that working men as a class are indifferent to religion. Indifference there does exist to some extent, but this is the effect of drunkenness, want of earnest talent the cause, for I hold that no man, however degraded through drink, but can be reclaimed, if those who are supposed to be devoted to

Reprove each dull delay,

Allure to brighter worlds and lead the way,

can be found to undertake the task.

In regard to science and the Bible being at variance, nothing of the kind. Every discovery proves the grand old Book true, and real thinking working men, in whatever trade or grade, take this for granted as a fact.

Yours,
A WORKING MAN AT THE
CONFERENCE.

Jan. 26, 1867.
CLERICAL INFLUENCE AND THE LORD
MAYOR'S FUND.

To the *Editor of the Nonconformist*.

SIR.—Kindly afford me space to inform your readers how far the Mansion House Metropolitan Relief Fund is administered upon an unsectarian basis, by the delivery of a round unvarnished tale.

On Thursday evening last, as I was conducting my week-evening service at the church in the Borough-road, I was informed by a messenger that a deputation, composed of a large number of unemployed men from Maudley's, were desirous of seeing me in reference to the fund for the relief of distress in course of collection at the Mansion House. As soon as my engagement permitted, I went and saw their hunger-bitten faces, and heard their story, and promised to go with a portion of them to the Mansion House on the following morning. This I did, and saw the clerk of the court, who told us it would be necessary to form a committee, fill up a printed form, and wait upon the Relief Committee at two o'clock, at the Mansion House.

I at once waited upon several gentlemen of influence and note (whose names I enclose), who readily consented to work upon the committee, and the queries in the printed form being duly responded to, a deputation of these gentlemen from the committee attended at the Lord Mayor's Parlour, and after replying to various interrogatories, we were informed that our committee was not sufficiently representative, and we must get some of the clergy (meaning Episcopalians) to join us.

The committee met at eight on the same evening, and progress having been reported, it was agreed to unite all the ministers of the neighbourhood to meet on Monday morning at eleven. One clergyman (Episcopal) came. The Dissenting clergy of the district were well represented. A committee on an enlarged basis was formed, and deputations were appointed to wait upon the Revs. J. Brown, Christchurch W. Sedlin, of St. Thomas's, and F. Tugwell, of St. Andrews. The former joined us, though too ill to attend at the Mansion House; the latter very kindly at once consented to act upon the committee and go with us to the Lord Mayor; the other gentleman declining to co-operate in any way. The deputation, which this time comprised a dozen gentlemen, appointed as their mouthpiece the Rev. R. Berry, who had been chairman of the committee and was of course conversant with the necessary details. This arrangement was however set aside by the Lord Mayor and the committee, who, addressing Mr. Tugwell, and finding how recently he had joined the committee, and without listening to be told of our arrangements, set them all aside and sent us back to be reorganized under clerical direction, telling us that we might then come to morrow or the next day, and then if the clergyman, our organiser—a most exemplary man, by the way—was with us, the application should be attended to. The secretary endeavoured to show how these continued delays aggravated the distress, but was not permitted to proceed.

By this morning's papers we see that the committee has adjourned till Wednesday, so that though we met between nine and ten last night to "organise," and appointed another deputation to meet the committee on the Tuesday, another day will be lost, while the secretary is being inundated with applications.

It may not be amiss to say here that in the district of Holy Trinity, Lambeth, the clergyman obtained 50% as a grant, his parish abutting on and surrounding the private grounds adjoining Lambeth Palace; that St. George the Martyr obtained 250%, which was divided between the five churches, no Dissenting minister being invited to join the committee. It should also be noticed that there is no Nonconformist clergyman upon the Mansion-house Committee, while the Episcopalian cloth is strongly represented.

Now, Sir, I believe that Dissenting cheques and unsectarian bank-notes and sovereigns would not be rejected at the Mansion-house, but accepted as contributions towards the alleviation of the prevailing destitution; and this being the case, on behalf of the suffer-

ing poor and for my own part, I earnestly protest against the Episcopalian clergy of our district being considered the exclusive almoners of the general bounty. Only that it might seem invidious, I could name one or two Dissenting ministers that are better known to, and doing more for the real helping of, the people than all the clerics in the district under whom we are to be "organised."

Yours truly,
GEORGE M. MURPHY.

Jan. 29, 1867.

SALEM CHAPEL, IPSWICH, AND THE BAPTIST HOME MISSIONARY SOCIETY.

To the *Editor of the Nonconformist*.

SIR.—Last week's *Nonconformist* contained an article copied from a Suffolk paper, on Salem Chapel, Ipswich. The article in question indulged in some strictures on the Independent and Baptist Home Missionary Societies for having—as it was assumed—given directions to a solicitor to require the trustees of Salem to carry out the trusts of the trust-deed. Allow me to say, that so far as the Baptist Home Missionary Society, with which I have the honour to be connected, is concerned, there is no foundation whatever for the allegations which your contemporary has put forth. Our committee have taken no steps to compel the trustees to effect a sale of the building, nor have they threatened them with an action at law. Within the last few hours I have had a note from the gentleman who has the case in hand, in which he says that he referred—in his letter—to the local part of the Baptist Home Mission, not knowing any other. With any action that a local society may think fit to take, we in London have nothing to do.

Allow me to say further, that last night I read, for the first time, a printed letter purporting to be written by a gentleman in Ipswich, in which he states that the Independent and Baptist Home Missionary Societies "have instructed their solicitors to call a meeting of the trustees for Friday next" (following January 9). Now, on behalf of the Baptist Home Mission of London, I deny the truth of this assertion also. Our solicitor has done nothing of the sort. I have sent to the writer of the letter and asked him if his reference is to our society, and, if so, to favour me with the authority on which such a statement has been put forth.

Your obedient servant,
CHARLES KIRTLAND,
Secretary to the Baptist British Mission.

British and Irish Baptist Home Mission,
2, John-street, Bedford-row,
London, Jan. 29, 1867.

GLORIOUS RECORDS.

To the *Editor of the Nonconformist*.

DEAR SIR.—I do not know when the *Nonconformist* had a week more glorious for its records than that of last Wednesday. Its chronicles indicated events which no one could have predicted would have been chronicled in the year 1867.

To think that working men should have been invited, and should have accepted the invitation (deeming that the invitation was a reality), to attend a meeting at which it was known they were to be asked by those who gave the invitation to declare to them in full and honest faithfulness, What do we look like in your eyes? What have we in us which causes you to repel our religious teaching? What can we do to remove any obstacles, depending on ourselves, which draw a barrier between the conjunction of you and of ourselves in the efforts we make to benefit humanity? This is record the first, and is it not the record of a noble fact in human history?

The second record teaches the truth of a statement made by a physician to his patient, "Pay a guinea to your coal-merchant, and you will not need to pay so many guineas to your doctor." You record the sad destruction to life caused by the severe frost. Still, cold is healthful, i.e., if proper clothing and proper warmth, derived from good food and abundant fuel, are supplied to human bodies. Your record teaches, if cold, an appointment of heaven, is so fatal, that there "is something rotten in Denmark," which calls aloud for such an inquiry into the condition of society that cannot fail, by awaking a sympathy, exercising itself through science-founded contrivances, to remove this dreadful fatality of cold, and to create a kindly feeling between the not-well-to-do and the well-to-do.

To return to the Conference, first recorded. No doubt can exist that immense will be the fruit from this Conference. It will tend to break the stereotypism of Priestianity, and thus give an opportunity of unfolding the wondrous and endless multiformism of Christianised activity. No doubt you, Sir, are delighted that your pages have been enriched with this record.

A third record appears. It is that Evangelism and State-Churchism, which have been, and are, in close embrace, have created a state of things similar to that caused when the American Indians punish murderer by chaining the body of the man murdered to the body of the murderer. The Evangelicals begin to smell something, not recognising exactly what causes the smell; the Rev. Daniel Wilson recognises it, so your report states under the expression, "There is something at once humbling and alarming in the present aspect of the Church." He and the State-Church Evangelicals do not see, as yet, that the dead body smells; indeed, some like game that is rather high; it is a sign of high breeding; but the people will smell, and the record in your *Nonconformist* is interesting, as showing that the true Evangelical nostril has begun to feel a little, "It is tainted."

A fourth record. The Surrey Chapel, the record declares, is not to be, but the spirit of Rowland Hill says it is to be; that spirit, though the Rowland Hill body is dead, exists, according to your record, in 5,100 Sunday-school scholars, in 670 day scholars, and in instruction given to 100,000 individuals, and in many other forms, all in connection with the Surrey Chapel. 30,000, are wanted to give a locality for these fruits of the spirit of Rowland Hill, and your record bids us to believe that the embodiment will be effected by voluntarism.

A fifth record comes. Old Croydon Church has been burned. Its sacred, or rather its consecrated, boards and bricks and mortar have become so unconsecrated by the utterings of those who occupied its interior, and who demanded that these bricks and timbers should be sustained by the forced contributions of those who main-

tained that Christ loves not force, that the purifying influence of fire was needed; and your record tells that the fire has purified some of these worshippers who allowed the broker's hand and the constable's staff to do what alone the bending need of sympathy ought to have done, have confessed they have sinned, and are now willing to give of their substance (something as it was in the old times of Christian willingness) to rebuild their own synagogue. It is hoped that they will do the rest.

Behold a sixth record. The Ecclesiastical Commissioners, true to the ecclesiastical practice of buying and selling souls, have been detected in trying to do a little business in the selling of the bodies of those pilgrims who, after performing their life journeys, were deposited in the fields of Bunhill. The business was a little too sharp, and the Corporation of London, who were invited to come to the purchase, declined, being roused by the citizens Reed and Bunnell, and instructed by the Recorder Gurney not to have anything to do with the purchase of human flesh that had already, in days past, paid fees to the Probendary of Finsbury.

A seventh record tells the readers of the *Nonconformist* that the Creator has made a law, that ice of a certain density will bear the weight of a given number of human bodies; that ice of a less density will not bear; and in relation to this law is another, that the weight of the super-imposed bodies being greater than the sustaining power, the bodies entering through the broken ice into the water will be asphyxiated from living to dead. The law, being learned and recognised as a law, will be pregnant with benefit, because it will cause a board to be written on the tablet of the brain, "Danger here," a board far superior to those planted in the earth around the lake.

The *Nonconformist* then makes an eighth record, that the Emperor Napoleon declares "he has given the Constitution of the French Empire all the development of which it is capable;" he forgetting, in making this declaration, that he declares that which decrees the cessation of his empire; because, by the inexorable logic of events, every institution must cease that is not capable of development.

A ninth record calls to mind that a statesman still lives, though Whig magnates would like his political existence to cease. These Whig magnates forget that their brains do not correspond to their acres, and that Gladstone has helped them more than they can possibly help him in giving, by the carrying out the great truth, taught by Cobden, immense value to their lands. They ought to be a little more grateful.

A tenth record presents the encouragement derived from the fact you intimate, there are still noble men in England, who, like Hampden of old, will not allow crimes, such as those of Mr. Byre, to remain unexamined by the laws of Britain, and will demand to have brought to bear on them all the force of the judicial mind of England; and this they will do to the vindication of the rights of the people, notwithstanding the flunkeyism of Carlyle, who, formerly a worshipper of heroes, has in his later days become a pandar to sensationalism, that is, the hanging sensationalism, because done by a strong white over weak blacks.

And now to conclude these records, viewed as going to form a mass of encouragement, a ground of hope, and an accumulation of progresses. I come with joy to express a satisfaction that I delight in your last record of "Nearness." This nearness I have known for years, even before you as an author appeared, clothed in the good flesh and brain and splendid nervous energy, and adorned with the good, aye, the refined taste of the *Nonconformist*, and although from the differing occupations of our professional calling, I have you beside me, mostly in the shape of ponderous volumes (one volume begotten each year out of your armours) in my library, I view you, as thus clothed, as presenting me so many men at arms, always at hand to help in any intellectual fight with those who interfere with that right, or which progress nests, "Let every man be fully persuaded in his own mind." "Prove all things, hold fast that which is good." Welcome, then, I add, to the glorious records of the *Nonconformist* of last Wednesday.

Believe me, dear Sir, sincerely yours,
JOHN EPPS.

Foreign and Colonial.

GERMANY.

Prince Hohenlohe, Prime Minister of Bavaria, has formally announced to the Chambers that the King's Government, in the event of any attack being made on Germany, will place its army at the disposal of Prussia. When subsequently pressed to be more definite, he added that he should consider an Austrian war on Prussia a war by foreigners on Germany. This declaration ends the last chance of a Southern Confederacy.

The semi-official *North German Gazette*, referring to this declaration, says:—

The division of Germany by the line of the Main, alleged by Prince von Hohenlohe to be recognised by Prussia, is a pure fiction. If the South German States are willing to voluntarily renounce a portion of their sovereignty in favour of a closer union with North Germany, Article 4 of the Treaty of Prague does not prevent them from so doing.

The Bavarian Government has also convoked a conference of representatives from Bavaria, Wurtemberg, Baden, and Hesse-Darmstadt, to assemble at Stuttgart, in an identical note dated the 9th instant. This note lays down the Prussian model as the basis for a new uniform military organisation, and proposes general liability to military service, the division of the army into regiments of the line, reserves, and Landsturm, and the suppression of the right of recruits to be replaced by substitutes.

In the Berlin Chamber of Deputies, after a debate upon the petition of the citizens of Frankfort relative to the war contribution levied upon that town, the House decided to pass to the order of the day, pointing out that in so doing they anticipated that the Government would consent to the demands contained in the petition. The Government Commissioner

then declared that the purpose to which the Frankfort portion of the war indemnity was to be applied having already been determined upon, no prospect existed of the amount being reimbursed.

A large number of officers and military surgeons of the late Hanoverian army are about to enter the Prussian service.

The Royal Patent incorporating Schleswig-Holstein with the Prussian monarchy has been promulgated at the castle of Kiel.

The House-Darmstadt Chamber of Deputies have approved the treaty of peace with Prussia, and have also adopted a motion proposing that no decision on the question of an eventual adhesion of Hesse-Darmstadt to the North German Confederation should be arrived at until after the publication of the draught of the North German Constitution.

On the 23rd the Emperor received the deputation charged to present to his Majesty the Address of the Hungarian Diet relative to the Imperial Patent upon the organisation of the army. The Emperor, in replying to the speech of the spokesman of the deputation, said that he hoped an Imperial rescript, to be promulgated shortly, would remove all the apprehensions expressed in the Address. The Emperor added that he was ready to give satisfaction to the wishes of Hungary as soon as mutual confidence should render it possible to remove the difficulties still opposing the formation of a responsible Ministry.

A difference of opinion has arisen between M. Deak and Count Andrássy relative to the question of uniform military and railway systems for Hungary and the rest of the empire.

ITALY.

The negotiation of a treaty of commerce between Austria and Italy is to be forthwith commenced.

The Senate has resumed its sittings, with closed doors, for the trial of Admiral Persano. The charges preferred against the accused are cowardice, incompetence, and disobedience to orders. The Senate has decided by 71 to 60 votes that the first charge could not be maintained. The other two charges remain to be considered.

AMERICA.

THE PROPOSED IMPEACHMENT OF THE PRESIDENT.

The American papers bring a full report of the proceedings in Congress with reference to the impeachment of President Johnson. It appears that at the Republican caucus which was held before Mr. Ashley submitted his resolutions to the House of Representatives, considerable difference of opinion as to the expediency of impeaching the President prevailed. This, however, is accounted for by the fact that two-thirds of the Republican party were absent, while the malcontents made a point of being present. During the brief discussion—chiefly on questions of order—which preceded the vote, the greatest anxiety was manifested by both the members on the floor and the public who crowded the galleries. The division in the caucus scarcely prepared them for the passage of the impeaching resolution by so large a majority in the House of Representatives.

The question was introduced on the 7th by Mr. Ashley, of Ohio, who brought forward a resolution, the preamble of which is as follows:—

I do impeach Andrew Johnson, Vice-President and Acting President of the United States, of high crimes and misdemeanours. I charge him with usurpation of power and violation of law, in that he has corruptly abused the appointing power; in that he has corruptly used the pardoning power; in that he has corruptly disposed of the public property of the United States; in that he has corruptly interfered in elections and committed acts and conspired with others to commit acts which in the contempt of the constitution are high crimes and misdemeanours. Therefore be it resolved, that the committee on the judiciary be, and they are hereby authorised to inquire into the official conduct of Andrew Johnson, Vice-President and discharging the duties and powers of the President of the United States, and to report to the House whether in their opinion he has been guilty of crimes and misdemeanours requiring the interposition of the constitutional power of the House, and that the said committee have power to send for persons and papers and to take the oaths of witnesses.

This proposed the initial step to an impeachment, and the question recurring, Shall the resolution be adopted?—Mr. Spalding, of Ohio, a Republican, interposed with a motion to lay it on the table. Upon this preliminary test question the call of the roll resulted—yeas, 89; nays, 106; the Republicans, Radicals, and Conservatives, with a few exceptions, standing together for the resolution, which was next adopted.

The New York *World* and the New York *Times* condemn the impeachment. The former says, if it be followed up to its legal conclusion it will be productive of a serious panic and derangement in financial affairs and needless and damaging delays of those practical measures of legislation demanded to meet the general interests and wants of the country. It thinks it probable, however, that the Judiciary Committee of the House will be occupied to the end of the present Congress in their preliminary investigations, and that with the meeting of the new Congress in March the intervening chapter of events may serve to bring a treaty of peace and co-operation between the two Houses and the President. The New York *Times* says that nearly all the charges would be dismissed at once by any court, and "if they ever come before such a body as the Senate, we have no doubt of the disposition that will

be made of them." Even the *New York Tribune* fears that in endeavouring thus to remove the evils of the President's administration the country may fly to others it knows not of. "May we not," it says, "put a precedent upon our statute-books which will give any Democratic majority of the Senate and House in future years the right to revolutionise the Government in the interest of slavery? Let us walk slowly, and survey the ground as we go. Let us not lay violent hands upon the Executive office until we find that no other course remains for the honour of the nation. Perhaps we are wrong; but it does not seem to us that the time for the sterner alternative has come."

The New York correspondent of the *Daily News* says that the expressions of opinion elicited by the impeachment movement in Congress are, so far as he has been able to examine them, decidedly unfavourable. The country press is almost universally opposed to it, and nothing from Washington encourages the belief that the scheme finds real countenance there. He may, of course, be mistaken, as Congress sometimes does very unlooked-for things, but he is satisfied just now that the Ashley resolution has been referred to the Judiciary Committee with the express intention of shelving it, at least for the present. Congress is, of course, very unwilling to enter upon such an undertaking as impeaching the President, without being sure that it may count on the sympathy and support of the country. But until now very little was known of what the country thought about it. The proposal had only been heard of in the mouths of extreme men like General Butler and Wendell Phillips. It is not at all unlikely, however, the writer thinks, that there may be in the next Congress a stronger feeling in favour of impeachment than there is in this. There will certainly be a greater number of impeachers, and they will be led on by General Butler, who, it is well understood, goes to Congress in this character expressly.

According to the *Times* correspondent at Washington, Mr. Johnson's Cabinet will stand by him at all risks. The President and the Cabinet are (he says) equally committed to a decided course.

The Michigan Legislature has passed resolutions concurring in the impeachment, and thanking Congress for passing the District of Columbia Suffrage Bill over the veto.

The Democratic Conventions held in several States have determined to go into the elections of the present year upon their platforms of last year, and they anticipate much aid from the apprehensions business men have of the impeachment project and a financial panic. A grand Democratic Convention of the entire country will meet in New York, probably in February or March, to decide upon future action.

Nine States—Kentucky, Virginia, North Carolina, South Carolina, Florida, Georgia, Alabama, Mississippi, and Texas—have already rejected the Constitutional amendment. Louisiana, Arkansas, Delaware, and Maryland (four), yet to vote, will also reject it. The Union contains thirty-six States, and three-fourths must ratify an amendment before it becomes part of the Constitution. Ten States can therefore reject an amendment, unless Congress shall override the Constitution; and whenever it is announced that either of the four States mentioned above have rejected it, the amendment may be set down as lost. In Massachusetts, it is said, a part of the Republicans are in favour of rejecting it because they desire to impose heavier terms on the South.

We learn by the Atlantic cable that the House of Representatives has passed a bill prohibiting any person who took part in the rebellion from practising at law. Also that President Johnson has approved the bill for reassembling Congress on the 4th of March next. And further that the House of Representatives has passed a bill requiring the Government to make its sales of gold publicly, and to the highest bidder.

FOREIGN MISCELLANY.

Certain Massachusetts journals have nominated Mr. Charles Sumner for the Presidency.

The French Senate and Legislative Body are convoked for the 14th of February.

The visit which Prince Humbert, the heir to the Italian Crown, is to pay to the court of Vienna will take place, it is stated, towards the end of next month.

RUSSIA AND PRUSSIA.—There is a probability of an arrangement being concluded between Russia and Prussia, by which Russia would cede to Prussia all the Polish territory to the Vistula in exchange for Eastern Galicia.—*Débats*.

LARNASY is said to have broken out at the Government hospital at Bronbeck, in Holland. It was brought from the West Indies by an old soldier, and then became communicated to several others of the inmates.

SPAIN.—It is reported that Narvaez intends to suppress the present Senate in Spain by Royal decree, and to replace it by an hereditary one, composed exclusively of the high aristocracy, with perhaps some additions from large landowners and great capitalists. Queen Christina is said to have written a letter to her daughter, Queen Isabella, blaming severely the policy of the Narvaez Cabinet.

THE ENGLISH TOMBS AT TOULOUSE.—The Emperor Napoleon has addressed a letter, of which the following is a translation, to Lord Hood:—"Palace of the Tuilleries, Jan. 20, 1867.—Sir,—I learn with regret from your letter that the tombs of the English officers killed at the battle of Toulouse are in a state of decay. Soldiers who fall on a foreign land belong to that land, and it is the duty of all to honour their memory. I shall take upon myself the expense of repair-

ing these tombs. Receive the assurance of my sentiments.—NAPOLEON."

THE ENGLISH VISITORS AT ROME.—Pio Nono has received the complimentary homage of a visit from all the ex-members of the British Cabinet present in Rome this winter, excepting the Duke of Argyll, whose absence from the Vatican, a correspondent says, has been remarked with displeasure by his Holiness. Sir George Grey has had an interview with the Pope, and received the thanks of his Holiness for the facilitations afforded by him, as Home Secretary, for the access of Catholic chaplains to prisoners and penitentiaries in Great Britain.

THE FRENCH CENSUS.—The *Moniteur* of Saturday contains a report on the census of the French empire, taken in 1866. The previous census was taken in 1861, and the Minister of the Interior, who makes this report, states:—"The eighty-nine departments of the empire in 1861 contained 37,386,161 inhabitants; the census of 1866 gives 38,067,094—thus showing an increase in five years of 680,933." In these returns the troops on foreign service are not included—amounting to 125,000 men. The population of the French empire, then, is making a very insignificant advance. There are a variety of reasons for this almost stagnation of the census compared with the population returns of Great Britain.

SOMETHING LIKE A DISCOVERY.—An astounding letter has been received by the French Minister of Public Instruction from M. Lejean, who has been sent by the French Government on a journey of scientific exploration to India and the Persian Gulf, and who dates from Abushehr (Bendershehr), a seaport on the east coast of the Persian Gulf. The discoveries he reports to have made are of so extraordinary a nature that we scarcely like to repeat them without further confirmation. They extend from the oldest times to the Alexandrine period, and from the Arians to Buddhism. He speaks of having discovered ante-Sanscrit idioms (*langues paleo-ariennes*), "still spoken between Kashmir and Afghanistan by the mountain tribes," and he undertakes to prove "that these languages have a more direct connexion with the European languages than Sanscrit." In the Persian Gulf he has followed "step by step" the voyage of Nearchus, the commander of Alexander the Great's fleet, who (in 325) sailed in about five months from the Indus to the Persian Gulf, and fragments of whose voyage are preserved in *Arrian*. Near Abushehr Mr. Lejean has discovered, according to his report, two ruined cities of the Persepolitan period—viz., Mesambria (now Ruhil) and the Hierametis of Nearchus (Gheramita).—*Pall Mall Gazette*.

MR. BRIGHT, M.P., AND HIS WORKPEOPLE.

On Friday evening a meeting of about 1,200 of the workpeople of Messrs. John Bright and Brothers was held in the Public Hall, at Rochdale, to present to the hon. member for Birmingham an address expressive of "their entire sympathy with, and sincere respect for him under the malignant slanders which have been urged against him as their employer." The address, which was moved, seconded, and supported by working men in Mr. Bright's employ, after speaking of the attacks on his private character as base and unfounded, said he had always endeavoured to improve their moral, social, and intellectual well-being; while as a public character his best endeavours had been made to raise the great wealth-producing class to the full right of citizenship; it prayed that his life as an employer and a statesman might be long spared.

The address was carried, and presented to Mr. Bright, who was present by invitation, accompanied by expressions of warm affection and great cheering.

Mr. BRIGHT, in the course of his speech, said:—

I thank you with an overflowing heart for the kindness which has induced you to call and to form this meeting to-night, and for the most friendly and generous sentiments which you have uttered through the address which has just been presented to me, and which I accept with a gratification that I find no words properly to describe and express. (Hear.) This meeting is one of an unusual and noteworthy character. (Hear.) I am not sure that on any former occasion in this district, or in this country, there has been a meeting like it, where a thousand persons, men and women, assisting in or employed in the business of a particular firm, have felt it their duty to meet for the purpose of contradicting and overthrowing countless slanders uttered against that firm. (Hear)—and chiefly against one member of it, with a view to damage his political influence. (Hear.) We are met for the purpose, further, of expressing our confidence in, and our friendship for, each other. (Hear.) About ten days ago a deputation from your body—the chairman was one of the deputation—called upon me to inform me that on the previous day a meeting had been held of persons in our employ who were anxious to make some public demonstration of the feeling with regard to recent statements; and they asked on behalf of that meeting if I would come to a meeting like this to receive an address which they were wishful to present to me. I thanked them for their kind intention, but told them that I thought nobody whose opinion was worth anything could believe those statements, and that we could all, I thought, very easily outlive these slanders. (Hear.) But although in speaking to the deputation I rather discouraged their idea and purpose, still I am bound to say, on considering it further, I believe you have done well to hold this meeting—(Hear, hear)—not as bearing altogether upon my position with regard to it as concerning your own; for, rely upon it, the slanders that were uttered against me had the effect in some degree of reaching and damaging you. (Hear.) Clearly, if it were true that we were the oppressors of those who lived near us, and to whom weekly we paid wages, you were the oppressed, for there can't be the one class without the other. If we were tyrants and unjust, clearly you

were slaves and the victims of injustice; and if we were devoid of conscience, you were proved to be devoid of independence; and that you suffered and tolerated injustice from which you could not escape, and which you had not even the courage to resent. (Hear, hear.) You know—every man and woman in this assembly knows—every honourable man in Rochdale knows—that there is not a shadow or a shade of foundation for the charges that have been made against me. (Loud cheers.) To those who live in this neighbourhood, even, I should say, to a large portion of my countrymen, judging either from my life at home or my public career, they might have found a sufficient answer to those charges. (Hear, hear.) Now, I ask you, my friends, this question, because it is worth your while to consider, "Why all these slanders against us and against me?" There are 500 firms in this country whose business is carried on, who employ great numbers of people, many far more than we do, who have their transactions of every kind, who may have occasionally little or great differences with their workmen, but of all these 500, 499 are left untouched, and we and I alone are assailed by these men. (Loud cheers.) Whence come these charges and these slanders? They come, as you know, openly and chiefly from obscure men in the Tory ranks. (Cheers.) Occasionally you hear of them from some obscure man, who by accident or party has been raised for a few months into the position of a Minister of the Crown. (Hear, hear.) Our assailants, if you examine the matter for a moment, you will find are the monopolists of political power in the country, and the base creatures who for selfish purposes are found crawling about them. (Cheers.) What is my crime? That I have resisted this monopoly of power—that since the first hour that I stepped upon a public platform and took part in political questions I have pleaded for the rights of the millions of the people of this country. All I ask is that you may be heard in the hall where it is said the representatives of the people are accustomed to assemble. (Cheers.) I do not ask that you may change laws or overthrow institutions; but I ask that you may be heard, and that when Parliament meets session after session, as it will meet the week after next, your great class, the most numerous and the most indispensable of all to the country, shall not be absolutely shut out. Now, I say without hesitation that I am sure, without chance of contradiction, that it is mainly because I put in this claim for the people that I have been thus assailed. You know perfectly well that I have been accustomed, in all my public life, to take an independent course, that I have not been a flatterer of those who are in power, nor have I been a flatterer of that great class on whose behalf I have mainly acted and spoken. I am no flatterer; I have not bent my knee to any class of the community; I have sought to be guided by a higher law than the prejudices or the passions of any section of the people. In this course of independence it may be I have made errors, as other men make errors, for I profess to no kind of infallibility, even on political subjects which I have so much considered. Now, take as a proof of this a question on which those persons to whom I have referred have said a great deal—the question of the Factory Act. You know, many of you, that I was in Parliament twenty years ago when the Act passed; that I did not feel it my duty on any occasion to support it. That I think a course which many of you, and many of those, your fathers, who are not now here, thought wrong. I was against any interference by Parliament with the freedom of labour and of capital. I did not wish to trust a Parliament of landowners with the control and the disposition of labour and capital in this country. I knew by their infamous Corn Law, which had lasted for thirty years, they had confiscated an untold and countless amount of the labour and capital of England (Hear, hear) with the view of turning it into the channel of rent for themselves, and therefore I did not like this body of men to meddle with the question. But I rejoice as much as any one of you can rejoice that you now are working 10½ hours daily, instead of 11½ hours, as before. I believe that the establishment of free trade about the time when the Factory Bill passed caused so great an increase of trade and demand for labour that the Factory Bill itself has been made to work with a success that is all probability it would not have met with if these changes to which I have referred had not been made. I think it quite possible—I hope it is certain—that at some period even the time now worked may be to some further extent shortened. (Loud cheers.) My own impression is that with an economical Government taking much less of taxation from the people, with laws regarding the tenure and the distribution of land in accordance with a true political economy, and with education generally and universally spread among the people, there will be economy, and with education generally and universally spread among the people there will be a strong and rational disposition to work a shorter time; that there will be greater care taken of the earnings that are made, and thus that the comfort of families may not be in the least lessened, although the time of labour may be shortened. (Cheers.) But, referring to that question of the discussions of the Factory Bill, I venture to say this; and if any one of you will undertake to look back to those discussions you will find that no word escaped my lips that was not friendly to the operative class of this country, and that I was as anxious to defend them as to defend their employers from the exaggerated and calumnious statements of those to whom I was opposed. Now, once more to the question of public life and politics. I am one of those who believe that in a country people can't be happy, cannot have that which is their own, cannot be really free and really growing and improving, unless there be a wise legislation and a just administration of the laws. (Hear, hear.) An unjust law wounds every house in the country, and that most unjust of all laws, the Corn Law, penetrated every town and every parish and every village and every house, and it wounded and injured every man in every house; and a just law, on the contrary, acts with universal influence. It is like the life-giving sun; it is like a fertilising shower, it scatters good everywhere; and there is no district in the country so remote, no family so humble, no occupation so unimportant, that it cannot feel to some degree the influence of a wise and of a just and beneficent law—(loud cheers);—but still we must never forget this—that laws, monarchs, Houses of legislation, powers that be of any kind, cannot do everything for us; there will remain much for us to do ourselves, many duties to perform, and many efforts to make. The foundation of all

abundance and comfort is industry. You are, perhaps, about the most industrious people in the world. Mr. Bright concluded by saying it was not necessary that any people should work harder than the people of England, but he did not think they cultivated the virtue of frugality as those of some other countries. He also impressed upon them, besides saving, to take more pride, like the middle classes, in educating their children.

Mr. T. B. POTTER and Mr. GOLDFINN SMITH briefly addressed the meeting.

CONFERENCE ON THE LICENSING SYSTEM.

A conference, for the purpose of promoting the revision of the licensing system, was held in Exeter Hall yesterday morning, under the presidency of Lord Eliot, M.P., in the absence of the Right Hon. the Earl of Shaftesbury. The conference is to extend over two days, and to consist of morning and evening sittings. The discussions and resolutions are strictly limited to the consideration of the best means of diminishing the present facilities for drinking intoxicating liquors on the premises where they are sold, or in places of public entertainment, and of granting licenses for such consumption. The expediency of repealing the present Beershop Act also forms a principal subject for consideration.

Among the gentlemen on the platform were Archbishop Manning, the Rev. Sir Henry Lovelace Stamer, Bart., M.A., the Rev. Henry Solly, Edward Lawrence, Esq., deputed to the conference by the Town Council of Liverpool; the Rev. Edward Jackson and John Jowett, Esq., Leeds deputation; Rev. Dr. Garrett, of Manchester, and Edward Whitwell, Esq., of Kendal. Mr. C. J. Ribton-Turner, corresponding secretary, read letters from Mr. J. S. Mill, M.P., Mr. Townshend Mainwaring, M.P., Sir John Bowring, M.P., Mr. G. J. Goschen, M.P., General Sabine, President of the Royal Society; the Earl of Dartmouth, the Earl of Shrewsbury, Lord Denman, Lord S. G. Osborne, Lord Ebury, the Bishop of London, Sir Thomas Hastings, Sir R. Murchison, the Dean of Ely, the Dean of Carlisle, and others, who expressed their sympathy with the object of the conference.

The following resolutions formed the basis of discussion:—

1. That, in the opinion of this conference, the present number of houses licensed to sell intoxicating drinks to be consumed on the premises is very considerably in excess of the real wants of the population, and that it ought to be greatly diminished.
2. That the power for granting licences for the sale of intoxicating liquors to be drunk on the premises be exclusively vested in stipendiary magistrates appointed by the Crown, who shall hold periodical sessions for the purpose, on the plan of the courts held by revising barristers.
3. That the wants of the street, parish, or district, in regard to such licences, shall be laid before the licensing magistrate in such form as the inhabitants may severally or collectively desire, in due conformity with the rules of Court; and this expression of their opinions shall be a principal element in regulating the decision of the magistrate, in regard to granting or withholding the said licences.

The first resolution was moved by the Rev. Sir L. STAMER, and seconded by the Rev. H. SALLY.

An amendment was moved and agreed to by the meeting, that the words, "the supposed wants," be substituted for "the real wants."

Archbishop MANNING rose to support the resolution, and was received with loud cheers. He said that when the Executive Committee invited him to take part in the conference he responded heartily to the invitation, because he concurred heartily with the objects the promoters of it had in view. He understood that object to be this: to ask the Legislature to retrace certain steps it had taken, and not to speak common-places about drunkenness, nor to indulge in statistics of the extent to which it prevailed; nor were they present to discuss the moral remedies, without which all legislative remedies would have no effect, but to discuss one single point—viz., whether past legislation had not given most dangerous facilities, and therefore multiplied the inevitable temptations which lead the labouring poor to fall into the sin of drunkenness. His own experience during a period of thirty years, first among the poor in a country district, and the latter half in London, convinced him that the number of places in which drink was sold, spirits and beer, was greatly in excess of the wants, real or supposed, of the population, and that it was high time that their number was diminished. He could testify that the drunkenness of parents, and the early intemperate habits of children, caused the misery which was filling the streets of London with unhappy and abandoned children. It appeared to him that the Legislature ought to interfere, because everything affecting the moral well-being of the population was a proper subject for legislation. The Legislature controlled the practice of medicine, the sale of poisonous drugs. It interposed in all the conditions of the health of the people,—it interposed between the parent and the child,—and if one thing poisoned the population more than anything else, and invaded those relations, it was the facilities which were afforded for drunkenness; and the past Acts of the Legislature had afforded those facilities. He felt convinced that drunkenness was invading the homes of the poor, was changing the character of our labouring men in the country, was breaking up domestic life amongst the poor both in London and the country, withering and destroying the power and the promise of the future—the children of England. (Loud cheers.)

Another speaker said he thought the restriction of licenses should be applied to public-houses as well as beershops, an opinion which met with general approval. The discussion was sustained by Dr. Garrett,

of Manchester, Rev. Hugh Allen, D.D., Mr. J. M. McCree and Colonel Sykes, the latter gentleman being opposed to all legislation on the subject.

EDWARD LAWRENCE, Esq., of Liverpool, one of the Executive Committee of the United Kingdom Alliance, then gave an outline of the bill which was prepared for introduction into the House of Commons during the coming session. By the provisions of that bill, it was intended to apply one uniform system of licensing for beershops, public-houses, and wine retailers, repealing three Acts under which the sale of liquors is now regulated. It is proposed that a rule shall be laid down for the guidance of magistrates requiring certain qualifications of fitness in persons applying for licenses, and in places licensed; character is to be an element in the case, and the proprietor of a beershop or public-house must give a bond for the observance of the conditions imposed upon him. It is also proposed to raise the standard of rent in houses licensed. A clause will be inserted—the speaker was careful to distinguish the character of this provision from that of the Permissive Bill—giving a three-fourths majority of parishioners the power of a veto as to the renewal or granting of fresh licenses. It is proposed further, that there shall be a uniform license-charge of £35, of which 30 per cent shall be remitted in the case of those proprietors who shall close their houses on Sunday. Respecting the hours of sale, it is proposed by the bill to limit them to the hours of 7 a.m. to 11 p.m., and on Sunday 1 to 3 in the afternoon, and 8 to 10 in the evening. Power is to be given to corporations or municipal bodies to curtail or suppress Sunday traffic in liquor. With regard to existing interests, the committee did not think those houses now licensed should be brought under the provisions of the Act, except in the case of removals. Mr. Lawrence represented that this was far from being all that the supporters of the United Kingdom Alliance desired, but it was necessary to consider what would be likely to meet with general acceptance and to pass into law, and this he believed the present bill would do.

The discussion was continued by Mr. Paterson, Mr. Dawson Burns, Mr. Hughes, M.P., Mr. Morley, and others, and the meeting stood adjourned till to-day.

THE REGENT'S PARK CATASTROPHE.

No more bodies having been found in the ornamental waters, the Board of Works have stopped the operations for draining it.

On Monday the adjourned inquest on the bodies found was resumed and concluded, and the following verdict returned:—

We find that James Jukes, and 38 others, named, met their deaths by immersion and drowning, in consequence of the breaking of the ice in the Regent's Park water, on the 15th day of January. We find that James Crawley met with his death through immersion and exposure to cold. We find that the accident arose from the overcrowding of a large body of persons on the ice at the same time while in a most dangerous state, caused by rottenness and partial thaw. Further, we would recommend the Legislature to consider the propriety of investing the police or other authority with power to prevent the public venturing upon ice in an un-sound state, as the evidence adduced at this inquiry clearly shows that mere verbal warning is not heeded in such cases. We cannot too strongly urge upon the Government the necessity of reducing the depth of the water in the same manner as already adopted in St. James's Park, so that a repetition of this terrible calamity should be rendered impossible for the future. We cannot separate without speaking a word of praise in favour of the ice-men, park constables, police, parochial authorities, and others, for their efforts to save life on this occasion. We command the Royal Humane Society to the public consideration. It now only remains for us to offer our deepest sympathy to the unfortunate friends of the deceased—a sympathy that will, we are sure, be shared by the whole of the nation.

The Coroner said that the first part of their verdict would be, in effect, that of accidental death—that would be recorded; but the second part—namely, the resolutions—would not form part of their verdict, but they would be recorded and communicated to the proper quarter.

An affecting incident came out at a missionary meeting in Islington on Friday, and is reported by the *Record*. The speaker was the Rev. Edward Ellis, of the Protestant Institute, who said he came there with difficulty from the bedside of his sick son. The youth was one of those involved in the catastrophe, his escape from which was remarkable. While enjoying his skate he was surprised to see first one, and then another of his companions sink down. Feeling his own position imperilled, he made for shore, but suddenly sank in himself, and there he was plunging with the panic-stricken crowd among the fragments of ice. All unconsciously he prayed aloud. Being used to the water he managed by "treading" to keep himself up, but when near the shore a drowning man grasped him. Fearing that both would perish he remonstrated, but the man clung on; the youth then made up his mind to do his best, and managed, with many struggles, to reach an island with his burden. There a bystander remarked, "Young man, your prayer is answered." Young Ellis then helped in the rescue of others, till finding himself freezing he made across the ice, sinking at every step, for the main land. Some cabmen pitied his condition, and urged him to allow them to take him home, one saying even with entreaty, "I will drive you home for nothing if you will allow me!" But he remembered his father's injunctions if ever he got into the water not to ride home. Obedient to this he walked to Islington, and to that

in medical opinion, the saving of his life was due. But, a serious illness ensued; and it was from the sick-bed of this son that the anxious father had come.

Court, Official, and Personal News.

It is understood that the return of her Majesty and the Court to Windsor Castle will be the beginning of a somewhat gayer season than usual.

On Saturday the Prince of Wales returned to Sandringham House from a visit to Major-General Hall, at Six Mile Bottom, between Newmarket and Cambridge.

The Prince of Wales has forwarded 25/- towards establishing a central hall in connection with the Working Men's Club and Institute Union, in addition to 21/- previously for the general fund.

The *Irish Times* states that it has been determined to provide a residence for the Prince of Wales in Ireland, where the Prince will, in future, spend some portion of every year.

Prince Alfred is having a new yacht built to race the Henrietta.

The Earl of Derby on Friday had an attack of gout.

It is reported that the Garter, vacant by the death of the Marquis of Exeter, will be conferred on the Duke of Marlborough.

It is stated that a measure will be brought forward by the Government early in the ensuing session, in order to place not only the existing gas and water companies, but all new companies, on certain conditions, under the authority of the Board of Works.

A medical journal states that Mr. Gathorne Hardy's reform of Metropolitan Poor Law administration will comprise the transfer to a place in the suburbs of aged and infirm paupers, and the removal of children from workhouses to pauper schools in the country. It is anticipated that these and other changes will lead to an equalisation of poor rates in the metropolis.

According to the *Wine Trade Review*, "the conviction is becoming general that what ought to have been done in 1861"—the reduction of the rate of duty on all wine to a shilling a gallon—will be done in an early month of the present year.

The Queen has conferred the rank of baronet on Sir James Emerson Tennent, who, among other public services, is the author of the recent scientific works on Ceylon.

It is stated that a conference of the leading Liberal members of both Houses of Parliament will be held at Woburn on the 29th, on the invitation of Earl Russell.

Professor De Morgan has formally announced his intention of resigning the professorship of mathematics in the University of London, and the council have decided that they will receive applications up to Thursday, the 4th of April.

Miscellaneous News.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.—Number of patients for the week ending Jan. 26, 879, of which 242 were new cases.

SURREY CHAPEL POPULAR LECTURES.—On Monday evening the chapel was crowded to hear a lecture by the Rev. G. W. McCree, on "Lights and Shades of London Life." The Rev. Newman Hall presided, and opened the meeting with prayer. The large audience were alternately thrilled and delighted by the elegant utterances of the lecturer, and at the close a hearty vote of thanks was accorded him. Next Monday the Rev. Newman Hall lectures on the recent conference between working men and ministers on the neglect of religious institutions.

THE SENIOR WRANGLER AT CAMBRIDGE this year is Mr. Charles Niven, a native of Peterhead, who was educated at the University of Aberdeen. He is a distinguished scholar. A Scotchman has thus again carried off the honours. Three of the wranglers this year were educated at the City of London School. Mr. C. J. Lambert, Beaufoy scholar of the City of London School, was third wrangler; Mr. H. Humphreys, who was for six years a pupil in the same school, was fifth wrangler; and Mr. W. H. Chaplin, Travers scholar of the City of London School, was twentieth wrangler.

UNIVERSITY COLLEGE, LONDON.—There is to be a special meeting of the proprietors of University College next Saturday afternoon to discuss the following resolution which will be moved by one of the Fellows:—"That in the opinion of this meeting any candidate who is otherwise the most eligible for any chair or other office in this college or the school, ought not to be regarded as in any manner disqualified for such office because he is also eminent as a minister or preacher of any religious church or sect." It is said that a counter-proposition will be submitted to the meeting, declaring all persons engaged in the clerical or ministerial profession unsuitable for chairs in the college.

THE RIGHT OF SEARCH OF PASSENGERS' LUGGAGE.—An influential deputation waited upon the Chancellor of the Exchequer on Friday, and presented a memorial urging the substitution of surveillance for search of passengers' luggage at the Custom-house, during the Paris Exhibition. Mr. Disraeli declined to pledge himself, but said he was anxious to comply with the wishes of the deputation if it should be practicable and expedient to do so. The interests of the

revenue were the paramount consideration; if the concession could be made without injuriously affecting those interests, he would most gladly make it. He closed by asking, "Is there any insuperable difficulty to the examination of the baggage during the journey?" Mr. Watkin said, at present this appeared to him perfectly impossible, but there was no reason why the suggestion should not be considered.

A REFORM DEMONSTRATION took place at Newcastle-upon-Tyne on Monday. The procession is said to have been joined by 25,000 persons, and comprised the pitmen from twenty collieries and workmen belonging to thirty-five other trades and societies, besides members of the Northern Reform League. At the place of meeting six platforms were erected, and fifty-four speakers, all working men, took part in the proceedings. About 50,000 persons were present. There was a public meeting in the evening, Mr. Joseph Cowen presiding, at which addresses were delivered by several local members of Parliament. Lord Teynham, Messrs. Ernest Jones, G. O. Trevelyan, M.P., Alderman Cowen, M.P., Lieutenant-Colonel Perkins, Alderman Candler, M.P., and others. Resolutions in favour of unity among Reformers were carried.

THE COMING REFORM "DEMONSTRATION."—A deputation meeting was held at Radley's Hotel on Wednesday evening, to determine upon the plan of organisation for the proposed Reform Demonstration on the 11th of February, and to decide upon the place in which to hold it. Mr. Beales, who occupied the chair, pointed out the legal difficulties in the way of having the meeting in Hyde Park; and after some discussion, in which a feeling in favour of insisting on the right of assembling in the Park was expressed, it was resolved that the trades, friendly, and temperance societies and branches of the League should assemble in Trafalgar-square, at one o'clock, on the 11th of February, and march thence at two to the Agricultural Hall, in which a meeting is to be held at seven the same evening. The plan of individual petition to Parliament is virtually abandoned.

INDUSTRIAL PRISON TREATMENT.—On Tuesday evening a meeting in promotion of this object was held at the Lambeth Baths, Mr. George M. Murphy in the chair. Amongst the gentlemen on the platform were several officially connected with the management of criminals, as Mr. Young, superintendent of convicts in the Perth district, Western Australia; and Mr. Charles P. Measor, late deputy-governor of Chatham Convict Prison. The meeting was a numerous one, and, after listening to addresses by Mr. Murphy, Mr. Measor, Mr. William Tallack (secretary to the Howard Association), and Mr. Woodall, unanimously passed the following resolution, viz., "That it is highly important to render our prisons more definitely reformatory and permanently corrective than they are at present; and that this is mainly to be effected by encouraging habits of useful industry calculated to be practicable available by the inmates after their discharge."

MR. GOLDWIN SMITH'S third and fourth lectures at Manchester are upon William Pitt. The subject of Monday evening's lecture was that part of the Premier's administration which preceded the war. Referring to political patronage in the Church, he said:—"Pitt had imbibed the spirit of toleration; but, unfortunately deferred to the bishops. We maintain a political hierarchy, and must accept the natural results. It does not lie in the mouth of Nonconformists, who have political power in their hands, to rail at the evils of the Establishment, for the blame of those evils, said the lecturer, rests on them. The marvellous thing in the character of the State bishops is not the illiberality of the many, but the liberality of the few. Warned by these keepers of the State conscience, Pitt's reasoning was founded on the statement with which we are now being made again familiar, that no man has any political rights, and that it rests entirely with the dominant party in the State to dole out to their fellow-citizens just so much of political freedom and justice as they may think compatible with the ascendancy of their own opinions, and with the safety of the political arrangements by which the ascendancy is procured."

EQUALISATION OF POOR-RATES.—An influential deputation waited on Thursday upon the President of the Poor-Law Board to urge upon him the necessity of an equalisation of poor-rates in the metropolis. The evils of the existing system were lucidly pointed out. It was shown that the pressure of the poor-rate was generally in inverse proportion to the ability of the people to pay it. Thus, in the East-end, where the poor formed the greater part of the population, the rates were necessarily very high; while at the West-end, where the poor were few and the rich many, the rates were low. Mr. Gathorne Hardy said the subject had not escaped his attention. He regretted that circumstances should have caused the present pressure. The difficulties of the question were not so slight as many gentlemen seemed to imagine. Many attempts at legislation had been made, and even Mr. Ayrton himself had failed to convince the House of Commons to legislate in the matter. Very early in the session he should state the course he intended to take with regard to the metropolis, and of course it would be premature to say more at present. The deputation then retired.

LORD ERNEST VANE TEMPEST.—It may be remembered that a little more than ten years ago the name of Lord Ernest Vane became notorious for a practical joke played by him and other officers of the 4th Light Dragoons on a cornet of the same regiment, named Ames. Mr. Ames was pulled out of his bed one night, his furniture broken, and a jug of water emptied into his bed. The case was brought before

the Commander-in-Chief, and Lord Ernest was cashiered for his brutality. Soon afterwards Lord Ernest met Cornet Ames at Brighton, when he walked up to the latter, spat in his face and called him a — blackguard. Mr. Ames then took legal proceedings in the Court of Queen's Bench, but Lord Ernest left England, and went to America, where, with a short interval in France, he has since remained. Returning to England, he on Thursday surrendered at the Court of the Queen's Bench, and so purged himself of his outlawry. He apologised through his counsel to the Court, and pleaded guilty to the assault, alleging that he had left England, not to avoid punishment, but in consequence of pecuniary difficulties. Mr. Justice Blackburn, in passing sentence, said he would not fine the defendant, as a pecuniary mult would be a trifling penalty to him, and he was therefore committed for three months to prison at a first-class misdemeanant.

RATING OF SCHOOLS AND CHARITIES.—On Wednesday a deputation on this subject, consisting of Archdeacon Sinclair (treasurer of the National Society), the Rev. Canon Jennings, Mr. F. S. Powell, M.P., Mr. J. E. Gorst, M.P., Sir Thomas Phillips, Q.C., the Rev. Robert Gregory, the Rev. Alexander Wilson (secretary to the National Society), and Mr. William Holgate (secretary to the Church Institute), waited on the President of the Poor Law Board, the Right Hon. Gathorne Hardy, M.P. The object of the deputation was to represent the difficulties entailed by the recent practice of rating schools and charitable institutions, although there is not in them a beneficial occupancy, to the relief of the poor. It was urged by the deputation that as churches and chapels are exempt from rating, there is no reason why schools for the poor should not be equally exempt, and that the law on the subject was uncertain as to what buildings were rateable. In reply, Mr. Hardy said he did not admit that the law was uncertain; the decision in the case of the Saffron-hill school had decided it, and quoted an opinion given by Lord Westbury, and a recommendation in favour of rating charitable institutions made by a committee of which the late Sir G. Cornwall Lewis was chairman. At the same time, he must say that certain cases would shortly be made the subject of legal decision, and until the decision was come to it would be premature to speak decidedly on the subject. He would point out that the rating of schools and charitable institutions would always be low, because they would be always assessed at a very low yearly rental.

THE MORMONS ARE IN PERIL.—Americans are, as a rule, much ashamed of the existence of such a sect among them, and now that the railroad is pushing towards Utah, it is impossible for the disciples of Brigham Young to preserve the exclusion which has hitherto been all-important to them. Emigrants will cover the country, and the Salt Lake will no longer be a prison to all who go there. Dissatisfied Mormons will merely have to jump into the cars, instead of running the risk of being murdered in the vain attempt to return to their former homes. More than once Congress has shown a disposition to "put down" Mormonism, but the difficulty is that it is doubtful how far Congress has the right to interfere in territories, and Utah is a territory. But Senator Howard is about to bring the point to a practical test. He has brought forward amendments to a bill for regulating the selection of grand and petit jurors in Utah, which, if enforced, will effectually break up the present Mormon settlement. Only persons lawfully appointed shall have the power to solemnise marriages; "consecrated" or "sealed" marriages are declared illegal, and any member of the "so-called Mormon Church" cohabiting with a woman under the pretence of such marriages will be liable to a fine of not more than 10,000 dols., or less than 500 dols., or to imprisonment of from three months to three years. Heavy penalties are also entailed upon all persons who assist at these spiritual marriages. Without polygamy Mormonism would have no charm in the eyes of its followers, and if Congress succeeds in abolishing polygamy the Mormons must seek a home in some other country. Senator Howard's attack will cause the greatest excitement to the Mormons which they have known since their memorable flight to the Salt Lake.—*Times Correspondent.*

WOOLTON, NEAR LIVERPOOL.—On the evening of Tuesday, the 15th January, the Rev. W. Davies, B.A., of the Lancashire Independent College, was publicly recognised as pastor of the new Congregational Chapel, Woolton. The Rev. E. Hassan, of Waintree, commenced the services by reading the Scriptures and offering prayer, after which a lengthy exposition of the principles of Congregationalism was given by the Rev. John Kelly, of Liverpool. The Rev. W. Rees, of Liverpool, then asked the usual questions, to which Mr. Davies made suitable replies. The Rev. C. M. Birrell, of Liverpool, offered the ordination prayer, and the Rev. Professor Newth, of Lancashire Independent College, delivered the charge to the young minister, founded on Colossians iv. 17. The Rev. S. C. Gordon, M.A., of Reading, concluded the service with prayer and the benediction. Amongst those present were the Revs. Theophilus Davies; T. Mann, Birkenhead; G. Lord Stanley, G. K. Moore, M.A., and N. Stephens, of Liverpool. On the following Sunday the Rev. Professor C. Scott, LL.B., of Lancashire Independent College, preached to the church and congregation.

The ice on the Thames on Tuesday, last week, was so closely packed that a man walked across the river from Paul's Wharf to Southwark.

Literature.

"THE LOGIC OF CHANCE."^{*}

It is ten to one that not one in ten of our readers will be disposed, on seeing the subject of this brief article, to read anything upon so unpromising a theme. Now, here is a probability expressed in a numerical ratio. But whence arises this probability? How is it formed, and on what foundations does it rest? It is just here that the doctors disagree. Some would take the high *a priori* road, and, assuming that "all our readers" may be considered as so many pawns, labelled with certain tickets indicative of their mental proclivities, they would say that were all these pawns thrust into the lottery bag, the chances were that, out of ten draws, not one pawn would put in an appearance bearing a "chance logic" ticket upon him. The knowledge that pronounces this dictum is supposed to come from some supernal source, far above the range of experience, in those sublime heights where only the mathematician can breathe the thin air. Other reasoners would adopt far humbler measures. They would consult experience, and would go deeply into statistics. They would, we may not only in courtesy but in all fairness presume, separate the readers of this journal from the general mass, and place them on a high level of culture. From facts and figures, collected from many tables, they would show that in such a body of cultivated persons the likelihood was that not one in ten would feel an interest in any "logic of chance." We have put this case at some length, as it is fairly suggestive of the question discussed in this somewhat abstruse but masterly book.

The Theory of Probabilities, or the Doctrine of Chances, does not win general favour. It is laughed at by practical people, and held by all but a few choicer spirits to be too fine-spun and gossamer for actual service, a mere Will-o'-the-wisp for mathematicians to pursue, or a rare whetstone for them to sharpen their wits upon. This is altogether an error; but it is an error that has arisen mainly from an injudicious and one-sided representation of the foundations and applications of the theory. Its most ardent students have proved its foes. Such men as La Place and Poisson have, with wonderful acumen, and by means of a marvellous analysis, extended the range of the theory into regions lying far remote. But the result of their labours, and such as theirs, is, in this respect, to stir our wonder and astonishment, not to give to us a calculus for solving problems of practical moment. Nor is the way in which the Doctrine of Chances is usually presented, either to the unscientific man or to the schoolboy on the upper form, calculated to display its true merits, or secure for it a favourable reception. It is treated almost exclusively from a mathematical stand-point; whereas, in fact, the mathematical calculus is but the higher process and the exact demonstration of problems which are the results of long research and wide survey in far other fields, and of the common additions and multiplications of statistics. The general notion of the theory is that by means of it we may, in algebraic formulae, arrive at and duly set forth the grand conclusion that if an event may happen in x ways and fail in y ways, and with equal facility in all, the probability of its happening is as the ratio of x to $x+y$, and of its failing, as the ratio of y to $x+y$. That hence, too, we may find out how many times head or tail is likely to fall in a hundred tossings of a penny; and what the chances are of drawing out a ball of some determined colour, or some certain combination of balls of different colours, from a bag containing many balls and of various colours. Out of this harmless region, this method of calculating probabilities has been obtruded, to the prejudice of the science, into the striking of averages of the credibility of witnesses, and of the correctness of the verdicts of juries. Well does Mr. J. S. Mill say that such "misapplications of the calculus of probabilities have made it the real opprobrium of 'mathematics'; and again, that "before applying the doctrine of chances to any scientific purpose, the foundation must be laid for an evaluation of the chances, by possessing ourselves of the utmost attainable amount of positive knowledge." The author of the present work would heartily endorse these quotations, and indeed he agrees with Mr. Mill more than with any other writer on this subject,

though in some minor points he criticises his views.

"With what may be called the Material view of Logic as opposed to the Formal or Conceptualist,—with that which regards it as taking cognisance of laws of things and not of the laws of our own minds in thinking about things,—I am in entire accordance. Of the province of Logic, regarded from this point of view, and under its widest aspect, probability may, in my opinion, be considered to be a portion. The principal objects of this essay are to ascertain how great a portion it comprises, where we are to draw the boundary between it and the contiguous branches of the general science of evidence, what are the ultimate foundations upon which its rules rest, what the nature of the evidence they are capable of affording, and to what class of subjects they may most fitly be applied."

Mr. Venn's point of view is, of course, directly opposed to that of Professor De Morgan in his "Formal Logic," who regards probability very much from the Conceptualist point of view, and considers that it is "concerned with formal inferences, in which the premises are entertained with a conviction short of absolute certainty." The Professor's views are ably combated in these pages, and, we think, with considerable success; Mr. Venn maintaining that "The foundation of probability, on which all its rules are based, is a certain kind of series, which combines aggregate regularity with individual irregularity." This series is the general mass of particulars among which certain phenomena in question appear, or out of which, by induction, certain facts are established. For instance, the aggregate total of individual lives in England forms the series out of which it is proved that the average length of the individual life is thirty years. This series or type is not uniform for long eras, since we know that two centuries ago in our own country, and at the present day in other countries, thirty years would be too high an average of human life. Because of this irregularity, Mr. Venn would substitute for the actual type an ideal type formed upon the actual as closely as possible, and constantly tested and brought into agreement when varying. To this ideal type, thus verified, he would apply the mathematical calculus for the evolution of tangible and reliable results. We have indicated but the bearing of the opening chapters of this thoroughly-reasoned book. It demands and will repay a thoughtful and slow reading. The subject is not inviting, but—to quote Mr. Venn's words—"It can and ought to be [read] as rendered both interesting and intelligible to ordinary readers who have any taste for philosophy."

COMMENTARY ON LUKE; BY JAMES STARK, M.D.*

We have here a very wonderful book. It has taken the author twenty-five years to compose, and when we consider that, though nominally it is a commentary on Luke's Gospel, it in fact deals with almost every question of doctrinal and of practical religion.—that it speaks dogmatically on every subject it touches, that it annihilates at one fell swoop all previous critics of whatever party, Church, or school, that it is the production of a gentleman who has given to it only leisure hours, and not all of them, and who has all the while been engaged in another arduous vocation; we feel that the time he has devoted to it is none too long, and that even if he had spent yet another quarter of a century in its production no one would have had reason to lament the delay.

Dr. Stark classes himself amongst the very few original thinkers of the age. We can soon convince our readers that his claim is not without foundation. He cherishes unbounded contempt towards all who before his day have taken the liberty of having any thoughts about the New Testament. His appreciation of theologians appears in such amiable and truthful sentences as the following, which is but one specimen of a hundred of similar *animus* :—"It is a very singular fact, yet one strictly consonant with man's fallen nature, that whenever theologians can use a word which mystifies, they fix on it for the title of a doctrine, instead of choosing a word whose signification is determinate, and incapable of misconception." He does not hesitate to admit that the most influential and learned of English theologians "were intellectual giants in their way" (vol. II., p. 558), but their "way" is not Dr. Stark's way, nor are their thoughts his thoughts. He assures us, in a vast variety of the vainest assertions and implications, that he is the modern David whose sling and stone must now be regarded as having for ever laid them low. A whole army of giants are prostrate and de-

capitated before his triumphant form. If, however, some of his slaughtered foes have been "intellectual giants," others have been so contemptible as scarcely to be worth conquering. The commentaries that were known to him were, he tells us, "for the most part written by well-intentioned men, who had no depth of intellect, who merely skimmed the surface, and were so led by the creed of the Church to which they belonged, that they did not even make the attempt to ascertain the true meaning of Christ's discourses and parables."

But by the method our author has adopted, the very admirable but not particularly original one of consulting the Greek text and then arranging the various passages "in order to see what conclusion could fairly be deduced from them," he has secured such a happy result that it is "astonishing what a flood of light is thrown on Christ's teaching." And again, the expedient, not quite so original as the author supposes, has been adopted of attending to "the light which the Jewish religion, through its types and sacred rites, throws on the Christian religion and its rites." Here, as before, a fit of delighted amazement seizes on Dr. Stark,—"The flood of light which Judaism throws on Christianity must be seen in order to be believed. It reduces to rationality what at present is involved in ignorant mysticism or unfounded supposition. It proves that God has addressed us as rational beings, and has appealed at all times to our reason; and that He has revealed Himself and His will to us in a form fitted for our comprehension." Think of this, reader, as a startling discovery, "God has revealed Himself in a form fitted for our comprehension"!

On the circumstances of our Lord's birth, Dr. Stark, profoundly ignorant of the existence of any but the most superficial notions on the subject, tells us—(vol. i., p. 92)—"All the fancied degradation of 'being born in a stable, and cradled in a manger,' must be given up as a priestly myth, got up by ecclesiastics as ignorant of Eastern customs as the unlearned, superstitious multitude whom they addressed. This single fact shows how important it is that we should understand Eastern habits and customs, else we cannot fail to misunderstand much of what is written in the Scriptures. It also shows the necessity of studying the New Testament in the language in which it was originally written, as no faith can be put in any translation." The English translators have given us renderings "to favour their own peculiar views," and on 1 Tim. 3—16, "to support their preceived opinions, the translators dared to add to the Word of God words which are not in any of the authentic manuscripts, which additions have the effect of quite altering the meaning of the writing," (vol. I., p. 240). But though no translation is to be relied upon, Dr. Stark's own translations, of which he gives us plenty, may be implicitly trusted. Some of them certainly are original enough, but unfortunately wherever Dr. Stark is original he is absurd. He eschews Latin and loves Greek. The indefiniteness of the Latin language, he says, is such that "we never can be sure that we know the meaning of what any Latin author writes,"—a statement we should not care to controvert if Dr. Stark would speak only for himself. The Greek language, he adds, "is perfectly definite in its meaning; and hence the original Greek is invaluable to us wherever any disputes arise as to the meaning which ought to be attached to certain words or phrases." But Dr. Stark does not convince us that he knows anything of Greek. His interpretations will not, we fear, be thought "invaluable," though they may be "perfectly definite." Preachers are no better than theologians, commentators, and translators. The clergy, Scotch and English of all creeds, are not far removed from ignorant knaves. The Scotch appear to be the worst. "They would willingly prove that no layman is capable of understanding the Scriptures, because they in reality hold the Romish doctrine, though they dare not confess it, that the Scriptures are a sealed book, of which they only possess the key." And as the creeds of all churches require a thorough "revisal," no wonder "so many lay writers on the Scriptures are now appearing." Let the clergy look to their laurels. Dr. Stark and other laymen are in the field. The fortress of clerical assumption must write Ichabod upon its walls. It is high time we had another reformation, for "the religion which the modern Reformed Churches profess is only Christianised Judaism, and not Christianity. Nay, it is not even Christianised Judaism, but is also mixed with no small proportion of heathenism" (vol. ii., p. 558, *et seq.*).

When Dr. Stark occasionally utters a remark that has some truth in it, he con-

* *The Logic of Chance. An Essay on the Foundations and Province of the Theory of Probability. With Especial Reference to its Application to Moral and Social Science.* By JOHN VENN, M.A., Fellow of Gonville and Caius College, Cambridge. Macmillan and Co.

tinnes to surround it with so much arrogance and such violent unfairness that his readers are repelled and disgusted. He has a good deal of shrewdness, and often writes in a vigorous style. Perhaps the best thing that can be said about the book is that it is by no means dull. The audacity of the writer's charges against all his opponents, the sublime unconsciousness he has of his own ignorance, the complete absence of charity and justice that is conspicuous throughout the book, the amusingly crude condition of the writer's own views and his utter inability to understand any one else's views (or, for that matter, his own either)—these things, at least, keep the reader's attention awake, if they do not arouse his indignation. With a hearty hatred of Rome, Dr. Stark attacks all the leading doctrines of that Church. He denounces the doctrine of the Trinity though he has never mastered its primary idea, and seems quite in the dark as to all that has been written upon it. His theory is thus expressed (vol. i., p. 240):—“The only true God is one Spirit, and not ‘three; and Jesus Christ is not that one only ‘God, nor any component part thereof, ‘but only His Son; consequently a subordinate ‘and a subject, though possessing an uncreated ‘nature, and thus being ‘a God,’ and not a ‘created being.” Jesus Christ was not God, but He was more than man. “The transfiguration showed and proved that Jesus was ‘something more than mere man.” Calvinism is the object of Dr. Stark's peculiar animosity. He says, “The fact is, that Calvin and all his ‘followers did not know what election or the ‘elect meant.” And again, “The fact is, that ‘Calvin and all his followers forget that ‘Christianity is just as much a law as Judaism.” And “the fact is,” that according to Dr. Stark neither Matthew, Mark, Luke, nor John, neither Calvin, nor any of his followers, knew what they were talking about. A Daniel in the person of Dr. Stark has come to judgment, and will put everything to rights. He begins his book by the modest announcement that, “among the innumerable writers of the present ‘day there are comparatively few original ‘thinkers,” but “among the latter I class myself;” and he ends his book by adopting as his address to his readers such passages of Scripture as this—“Ye have indeed need that one teach ‘you which be the first principles of the oracles ‘of God.” We have shown what sort of originality he displays, and we trust we shall not often be condemned to look upon its like again.

BRIEF NOTICES.

Bible Sketches and their Teachings for Young People. Second Series. By SAMUEL G. GREEN, B.A. (Religious Tract Society.) The first series of these sketches comprised the period from the Creation to the Israelites' entrance into Canaan. The present series, which comes into our hands a month or two ago, and would have received an earlier acknowledgment but for the more urgent claims of “books for the season,” carries the reader on through the story of the Israelites under the Judges and Kings, their captivity and return, closing with “The Song of a Thousand Years,” illustrated by the psalms. We have already testified our hearty approval of Mr. Green's selection of topics, and his mode of illustrating them so as to absorb the attention of the young. We have nothing to retract from our commendation with the second series before us. It should be quite understood that these sketches are in no sense a rewriting of Scripture history, although they are calculated to bring the main incidents with freshness before young people. A very useful appendix is given at the end of the volume to prevent confusion and keep the reader right in his chronology.

Simple Truths spoken to Working People. By NORMAN MACLEOD, D.D. (A. Strahan.) If the sentiments expressed by working men at the recent Conference in reference to preaching may be taken as widely representing the views of their class, this is a style of preaching which they would appreciate. Dr. Macleod speaks “simple” truth, such as the most unlettered, if he have a sound heart, can understand. His words appeal more to the heart than the head, while they are characterised by strong manly common-sense, an element which, by the account of artisans, is generally lacking in pulpit discourses.

Memoir of Colonel Wheeler: afterwards Major-General, E.I.C.S. By Major H. M. CONRAN, Late Bengal Artillery. With Preface by MACLEOD WYLIE, Esq. (London: Morgan and Chase.) Such men as Colonel Wheeler do much to wipe away the reproach from the English name which too many of our countrymen, both military and civil, by their domineering and licentious conduct, have brought upon it. From the time of his conversion while a young officer in India, in 1822, to his death in 1865, he never relaxed his earnest endeavours to make known the truth to his own countrymen, and to the various peoples of India he met with in his different stations. Spites of many perils and difficulties, and spite, two, of the contempt he brought upon himself, he held on his way and did a marvellous

work in the country. Not only did he teach and preach, but in all ways he sought to benefit the people. The castaway infants and children during a dreadful famine he collected and fed, and made them the nucleus of the now well-known Fuiti-ghur Mission. As might be expected, his evangelistic labours, so unusual and so persevering, aroused much enmity against him amongst some officers of high position in the army and Government, and many complaints were made that by his action the native troops were stirred up to revolt. These charges, though confuted by the conduct of his regiments in the day of trial, were allowed to have so much weight that he was deprived of his command, and a pension of only 300/- a year was granted him instead of the usual 2,000/- a year. No vexations and reproach, however, dimmed the fervent spirit of this noble soldier, he still went about doing good, and died in the midst of his labours. We hope this memoir will be read by very many here and in India. It shows what can be done by an earnest spirit, though destitute of special training; and, while gratefully contrasting the present with the past, it points out much in our Indian rule that still needs reform. A voice of warning, too, is occasionally raised to which it would be well to take heed.

Passages in the Life of an Indian Merchant: being Memorials of Robert Brown, late of Bombay. Compiled by his Sister, HELEN COLVIN. With an introductory notice by a City Clergyman. (James Nisbet and Co.) These passages are compiled chiefly from the letters and diary of the young merchant, written for the most part, during his stay of eleven years in India. Robert Brown was a native of Edinburgh, who was sent out to Bombay in the service of a mercantile house, and was raised eventually to be a partner in the firm. He became a Christian while in India, and proved the sincerity of his conversion by the consistency of his life and by constant efforts to do good to the natives, and to his own countrymen. His devotion to business weakened his frame. He died in his father's house within a few hours of the death of that father, about four years ago. This memoir shows us a man pleasant to look upon, happy, hearty, full of life, always dwelling in the sunlight. His religion, while it ennobled him and made him a blessing to many, did not make him the less a merchant. His career seems to prove that it is possible to make the best of both worlds.

Zaida's Nursery Note-book. For the Use of Mothers. By A. L. O. R., Author of “Shepherd of Bethlehem,” “Rescued from Egypt,” “The Young Pilgrim,” &c., &c. (T. Nelson and Sons.) Though not herself a mother, the authoress writes like one familiar with a mother's duties, and who has deeply felt the solemn responsibilities of a parent. In her notebook she jots down the occurrences of daily life in the nursery and her reflections thereon; and from these pictures of child-life, unwise and loving training, many good suggestions and cautions might be learned by even experienced mothers. The nursery contains four children of very different temperaments, and each requiring, therefore, treatment different from the others. The dispositions display themselves naturally, and, at each turn, the mother seeks to check the evil and to foster the good. There is a simple naturalness in the children. The authoress seems able to share their feelings as well as those of a judicious mother. She delivers her nursery experience with no unpractised pen.

Living unto God; or, Chapters in Aid of the Christian Life. By Various Ministers. (London: Elliot Stock.) Eighteen ministers of different denominations contribute severally the chapters of this book, and their various contributions of instruction and exhortation are beautiful in themselves, and seem to be well fitted to promote progress in the Christian life. The compiler sends forth this provocative to love and good works in a hopeful spirit, since he believes that the religion of the present day is no false or feeble thing, but “rather, is in some respects superior to that of any age since the Lord came.” The better to indicate the scope and quality of this collection we mention a few names and subjects. The Rev. J. H. Hinton contributes “Christ our Righteousness”; Dr. Steane, “Jesus Only”; Rev. A. McLaren, “Our Enemies and Our Defence”; Rev. E. White, “The Glorification of Common Life”; Dr. Winslow, “Going Home.”

Rest in Jesus. By the Rev. MAXWELL NICHOLSON, of the Tron Church, Edinburgh. (Edinburgh and London: W. Blackwood and Sons.) In sixteen discourses the preacher here sets forth, with much beauty and force, the fulness and certainty of rest in Jesus, the universal need of this rest, and its adaptation to the condition and want of every man. A burdened conscience, fears and cares, an ungoverned spirit, uncontrolled desires, and fiery trials, are specially enlarged upon as preventives of the enjoyment of this rest. The style is rich, flowing, and graphic, and the subject of each discourse is presented with much explicitness and vigour.

Sunset Thoughts; or, Bible Narratives for the Evening of Life. (London: Hamilton, Adams, and Co., and S. W. Partridge.) With considerable vividness and picturesqueness, within the compass of about eight pages for each character, twenty-four Bible worthies are here presented, each in his appropriate historical setting, and with suitable lessons drawn from his life and deeds. The Scripture narratives are faithfully adhered to; their facts are brought out in strong relief; and their teachings impressively rendered, generally in

the very words of Scripture. Most of the characters are photographed when in the decline of life. They are such as “Isaac, or Eventide”; “David, or Old and Gray-headed”; “Deborah, or Old and Faithful”; “Jacob, or An Old Man's Memories”; “Moses, or Canaan in Sight.” Those on whom the sun is rising, as well as those who are looking towards his setting, might profit by these “Sunset Thoughts.”

BOOKS RECEIVED.

Autobiography of the Rev. H. Mathews, the “Father Dickson” of Mrs. Stow's “Dred” (Houlston and Wright). New edition of Busk's History of Civilisation, 3 vols. (Longman). The Garden Oracle and Floricultural Year-book: an Almanac for 1867 (Groomebridge). Murray's Select Biography connected with European History in the Sixteenth Century, 2 vols. (Hotten). The Sounding of the Last Trumpet; or, the Last Woe, by Dr. Gunning (Nisbet and Co.). The Sunday Scholar's Daily Text-book (Sunday-school Union). On Instrumental Music in Christian Worship, by the Rev. Henry Batchelor (Hamilton and Co.). Glimpses at the Origin, Mission, and Destiny of Man, &c., by L. Heyworth, Esq. (Williams and Norgate). Memories of 1866: a Sermon by S. W. McAll, M.A. (Haddon and Co.). Dileito; or, the Exiled Prince; Our Children (Dean and Son). The Young's Magazine and Children's Friend, (Seeley and Co.). Old Trinity, by T. Mason Jones, 3 vols. (R. Bentley). Marshman's History of India, 2 vols. (Longman and Co.). How to Study the New Testament, by Dean Alford (Strahan). Descriptive Handbook of America (G. W. Bacon and Co.). The New Third Standard Reader Manual of English Spelling (Marshall and Laurie). Levita's Exposition of the Massorah, by Dr. Ginsburg (Longman). Homeopathic Wade-mecum, Medical and Surgical, by Dr. Riddick (Jarrold and Sons). Mireneon, by S. R. Bosanquet (Hatchard and Son). Proposition for a new Reform Bill, by W. F. Stanley (Simpkin and Co.). The Clergy and the Pulpit in their Relations to the People (Smith, Elder, and Co.). Montalembert's Monks of the West, Vol. III. (Blackwood and Sons). James Nisbet: a Study for Young Men (Johnstone, Hunter, and Co.). The Idea of the Church, by J. Panton Ham (Whitfield, Green, and Son). Pentecost, by the Rev. Geo. Wilkinson (Morgan and Chase). Murby's Excelsior Reading-book, No. 2; Jamaica in 1866 (A. W. Bennett); Du Chaillu's Journey to Ashango-land (Murray).

NEW MUSIC.

Cassell's Choral Music. Selected, marked, and edited by HENRY LESLIE (Cassell, Petter, and Galpin, Le Belle Sauvage-yard, Ludgate-hill.) This first number promises a rare treat to musical societies, and if the succeeding numbers are of equal merit, this Choral Music will be a great boon indeed. Here we have in full music-size, good type, and paper cover, a first-class four-part song (S., A., T., B.), composed by Henry Smart, words by Bishop Heber, “How soft the shades of evening creep”; very fully marked as to expression, &c., by Henry Leslie. And each of these gems of choral music are to be published at the low price of two pence, within the reach of the most humble worshipper at music's shrine. We wish most heartily the success it deserves.—*Spread thy silver wings, oh dove.* By ALICE ANDERSON B. W. KENNEDY. (T. T. Lamare, Ivy-lane, Paternoster-row.) We had the pleasure a few weeks ago of noticing two songs by Mr. Kennedy, who (it may interest our readers to hear) is a son of the Rev. John Kennedy, of Stepney. The song new before us is in no way inferior to the others, though they are each of a different character. There is one feature we must admire. Mr. Kennedy always chooses for his songs real poetry and not trash. “Spread thy silver wings, oh dove,” is by the late Miss A. A. Proctor; “My love he is late,” by Jean Ingelow; and “Far far away” was taken from *Good Words*, but they are very far superior to the words of the general run of songs. The music is worthy of the words, it is true music, original, striking, and very pleasing. Mr. Kennedy ought to make a name in the musical world if he does not make the mistake so many young composers have made, that of composing too many songs to allow of any possibility of their taking the requisite amount of pains with each. “Spread thy silver wings,” &c., is a song to be appreciated by musicians, and is very suitable for a lady or gentleman for mezzo-soprano or baritone.

DANCE MUSIC.—The *Helena Polka Mazurka*. By FRED. GODFREY (composer of the “Helena Waltzes”), B. M. Coldstream Guards. (Robert Cocks and Co., New Burlington-street.) A very graceful mazurka, pleasing and graceful, as are all of Mr. Godfrey's dances, sure to be a very popular one in dancing circles this season, as will also be the *Bon Soir Galop* by the same composer (Cocks and Co.). This galop is most inspiring, and well fitted for the last dance of the night (or rather we might with more truth say the morning), for the last galop is usually a romp rather than a dance, and requires something spirited to keep up the life to the last, and for that the “Bon Soir” is well adapted.

Gleanings.

It is said that the British Association is on its last legs.

At a delegate meeting, some seventy being present, the operatives of Lancashire have decided to go for an Eight Hours Bill for factories.

In Scotland the snowstorm interfered with wedding arrangements. In one case a marriage had to be delayed a day, the parties not being able to meet.

The rapid thaw of last week has caused most of the rivers in the North and East Ridings of Yorkshire to overflow, and considerable damage to property has been the result.

On Friday week, a cricket-match was played on a sheet of ice near the Trent, by the members of the Notts County Cricket Club. The men wore skates, and the match created considerable interest.

A remarkable and perhaps unparalleled coincidence is recorded in the civil registry of Bar-sur-Aube, in France. In 1866 there were inscribed there 106 births, 106 deaths, 106 marriages.

The damp is playing havoc with the eight frescoes in the upper waiting-halls of the Houses of Parliament. They cost the country some 500*l.* each, but are now literally crumbling away from the wall.

Mr. Moffatt, the veteran South African missionary, is engaged in carrying through the press a revised edition of the New Testament in the native language. Readers are, he says, increasing in every direction.

The Rev. George Gilfillan contemplates writing a life of Ebenezer Elliot, the "Corn-law Rhymer," ample materials having been placed in his hands by a friend of the poet.

A law exists in Germany to prevent drinking on Sunday during Divine service. It runs thus:—"Any person drinking in an alehouse during service on Sunday, or other holiday, may legally depart without paying."

Sir Edwin Landseer's long-expected lions have at last been completed. Two of them have been placed on their pedestal at the base of Nelson's column. A hoarding has been erected for their temporary protection, and they will not be uncovered until all are in their places.

THE DAVENPORTS.—A St. Petersburg letter states that the Davenport Brothers, with their cords and guitar and their cupboard, are drawing crowds of spectators to the great hall of the Artists' Club three times a week. They have also had the honour of going through their performances before the Imperial family. After having been so roughly handled in so many places they appear to have become wiser: they say nothing about spirits, but perform their clever tricks like any other conjurors, and everyone admires their dexterity.

THE WEATHER PROPHETS.—The prophets this month have been singularly unhappy about the weather. We have seen three weather prophecies for January, each of them without an indication of any severe or unusual frost. Zadkiel, who professes to guide himself by the stars, is particularly unfortunate. "A temperate month," he calls it; adding, "thermometer high about the 10th and 19th days." The 10th of January fell in the interval between the two frosts, and was mild enough, though not so mild as some other days; but on the 19th (this day week) there was a severe frost, and certainly the month has been decidedly intertemperate on the whole.—*Spectator*.

MUGBY JUNCTION.—Being on my travels (says the London correspondent of the *Aberdeen Free Press*), Mugby was the first place I stopped at after leaving London. I was in no need of refreshment, but I thought I would just ask for something in order to see how "the Missis" and the bandolining young ladies looked after Mr. Dickens's wigging. There certainly was no change in the quality of the refreshments. The counter was set out as usual, with stale pastry and sawdust sandwiches and "the—ha, ha, ha!—the sherry—O my eye, my eye," as the Boy says. The Missis, too, had still that terrible glare in her eye which is so suggestive of "surveying the line through a transparent medium composed of your head and body." But she was more attentive, and two of the bandolining young ladies actually got in each other's way in the struggle to serve me with a cup of tea. The Misses took the money, and actually thanked me. It was quite evident to every one that the satire had taken effect. The Missis looked painfully conscious that she had become a notoriety. She saw that the passengers were talking about her, and recognising the original of the picture in the Christmas number. She was uneasy and nervous; so much so that she filled the wine-glasses to overflowing. Mr. Dickens's satire has not been a bad thing for Mugby Junction in one respect. Troops of passengers alight at the station, purchase refreshments, just for the sake of seeing the Missis and the bandolining young ladies. I think I recognised the Boy at Mugby. He was in the service of, not the refreshment department, but Messrs. W. H. Smith and Sons, the newsagents, and he was walking up and down the platform calling out "Mugby Junction!" with evident enjoyment of the knowledge that he was doing so in the hearing of the Missis and the young ladies, and in the very presence of the stale pastry and the sawdust sandwiches. All the people on the platform and in the carriages seemed to be chuckling at the joke. I should fancy it is not very pleasant for the Missis and the young ladies just now.

Money Market and Commercial Intelligence.

City, Tuesday Evening.

Consols have recovered from their recent fall, and now stand at 90*l.* to 91 for money and account. The cessation of the drain of bullion has been the chief cause of this rise. The majority of English Railways also stand at higher quotations.

The last return of the Bank of England exhibits a

diminution in the reserve of only 7,842*l.* The total of the bullion speaks to a decline of 389,297*l.*

The Bank rate of discount remains unchanged; the outside rates are from $\frac{1}{2}$ to $\frac{3}{4}$ per cent. below the Bank minimum.

The price of corn has fallen in Mark-lane from 1*s.* to 3*s.* per quarter.

BANK OF ENGLAND.

(From Friday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 59, for the week ending Wednesday, Jan. 28.

ISSUE DEPARTMENT.

Notes issued	£22,881,875	Government Debt	£11,015,700
		Other Securities	5,984,900
		Gold Coin & Bullion	17,881,875

£22,881,875 £22,881,875

RANKING DEPARTMENT.

Proprietors' Capital	£14,555,000	Government Securities	
Rest	8,515,181	(Incl. dead	
Public Deposits	5,205,679	weight annuity) £13,111,068	
Other Deposits	19,637,846	Other Securities	19,411,773
Seven Day and other	490,768	Notes	9,963,910
		Gold & Silver Coin	1,000,973

£43,405,424 £43,405,424

Jan. 24, 1867.

FRANK MAY, Deputy Cashier.

HOLLOWAY'S OINTMENT AND PILLS.—COLD WEATHER.—The sudden severity of the weather has sadly disturbed the general health. Affections of the throat and chest are found in every household, and the quickest means of cure are Holloway's renowned remedies. They prevent congestion, inflammation, bronchitis, ulceration, hoarseness, and cough. This soothing Ointment only requires to be well rubbed twice a day on the afflicted parts to effect an immediate and marked improvement in all the symptoms of disease. Both Ointment and Pills are devoid of danger. Both medicaments are compounds of the finest balsams, intimately allied by nature, and accurately combined by art. They conduct to restoration and cure with unflinching certainty.

Births, Marriages, and Deaths.

BIRTHS.

DAVIES.—August 28, on board the John Williams, en route from Sydney to the South Sea Islands, the wife of the Rev. S. H. Davies, missionary to Samoa, of a son.

COUSINS.—October 31, at Antananarivo, Madagascar, the wife of the Rev. G. Cousins, of a daughter.

HITCHENS.—January 24, at the Parsonage, Luton, the wife of the Rev. J. Hiles Hitchens, F.R.S.L., of a daughter.

MARRIAGES.

WILSON—WOOD.—January 14, at Chorlton-road Congregational Chapel, by the Rev. J. A. Macfadyen, M.A., Fraser Wilson, to Mary, second daughter of Mr. John Wood, Longsight, formerly of Cornbrook.

JOLLY—SQUIRRELL.—January 15, at the Congregational Chapel, Hadleigh, by the Rev. W. T. Price, Mr. W. Jolly, of Somerleyton, to Lucy Harwood, fourth daughter of the late Mr. R. S. Squirrell, of Pimlico.

BUTLER—PERRING.—January 22, at the Independent Chapel, Throop, by the Rev. B. Knell, Mr. William Butler, of Throop, to Alice, second daughter of Mr. N. Perrings, of Blackington, Devonshire.

HASLER—IRELAND—FUNNELL.—January 24, at the Chapel-in-the-Field, Norwich, by the Rev. T. A. Wheeler, of Bristol, assisted by the Rev. P. Colborne, the Rev. J. Hasler, of Downham Market, to Harriet, sixth daughter of the late A. W. Ireland, Esq., of Guestwick. Also, at the same time and place, Anthony William Ireland, of Guestwick, to Fanny Elizabeth, eldest daughter of the late R. W. Funnell, Esq., of Stody, Norfolk.

DEBENHAM—ALLEN.—January 25, at the Union Chapel, Luton, by the Rev. T. Hands, Arthur, youngest son of Samuel Debdenham, of Luton, to Martha Mary, eldest daughter of the late Mr. Joseph Allen, of the same place. No cards.

TIPPER—WHITWORTH.—January 24, at the Congregational church, Ealing, by the Rev. W. Isaac, Mr. John Hughes Tipper, of Evesham, Worcestershire, to Miss Sophia Ellen Whitworth, of Victoria-terrace, Ealing.

PRATT—PHILATT.—January 24, at the Independent Chapel, Staines, by the Rev. John Campbell, D.D., David Pratt, Esq., of Bolt-court, Fleet-street, London, and Cuckfield, Sussex, to Mary, daughter of the late A. P. Pratt, Esq., of Staines, formerly M.P. for Southwark.

PADDAY—FRASER.—January 24, at the Presbyterian church, Clapham-ridge, by the Rev. John McFarlane, D.D., Henry James Duncan Padday, Esq., of Penang, second son of Jonathan Padday, Esq., of Inverness-terrace, Kensington-gardens, to Sophia Cumming, second daughter of Lewis Fraser, Esq., Clapham-park, late of Singapore.

RAWSTORN—STORER.—January 24, at the Congregational church, Streatham, Manchester, by the Rev. J. Bodell, J. Rawstorn, Esq., of Hull, to Miss Hannah Storer, of Streatham.

WALSH—BRITTON.—January 24, at the Knot Mill Independent Chapel, Manchester, by the Rev. J. Rawlinson, Henry, eldest son of Mr. Henry Walsh, of Over Darwen, to Eliza Ann, eldest daughter of Mr. Robert Britton, of Manchester.

DEATHS.

BARNES.—January 15, in London, very suddenly, Richard S. Barnes, brother of F. Barnes, architect, Ipswich.

PEARCE.—January 16, at his residence, Delborge Villa, St. Helier's, Jersey, the Rev. Alexander Ellis Pearce, minister of the Congregational church, St. Helier, aged fifty-five.

DAMP.—January 17, at Pier-street, Ryde, Isle of Wight, George, the beloved son of Mr. Thomas Damp, aged seventeen.

DAVIES.—January 18, at Cardigan, the Rev. Daniel Davies, Congregational minister in the above-named town for upwards of fifty years, aged eighty-seven.

RICHARDS.—January 20, at the Manse, Beverley, aged fifty-three years, Elizabeth, wife of the Rev. G. Richards, Congregational minister.

TIDMARSH.—January 20, at St. John's Villa, Upper Holloway, after an illness of three days, Harriett, beloved wife of Mr. William Tidmarsh, and eldest daughter of Mr. Hartland, of Lorraine-road, Holloway.

HARRIS.—January 22, very suddenly, Alpheus Harris, of The Bank House, Chesham, Bucks, deeply regretted by all who knew him.

RUSSELL.—January 24, at the Parsonage, Henley-in-Arden, Warwickshire, after a lingering illness, Mary, the wife of William Howard Russell, LL.D., 18, Sumner-place, S.W.

HUDSWELL.—January 25, aged thirty-four, Helen, wife of W. S. Hudswell, engineer, and daughter-in-law of the Rev. William Hudswell, all of Leeds.

STEWART.—January 26, suddenly, from congestion of the lungs, at Norman House, Claremont, Hastings, Ernest Hallay, the beloved infant son of the Rev. Hallay Stewart, of the Croft Congregational Church, Hastings.

FRENCH.—January 26, at Newport Pagnell, Mr. Robert Thomas French, aged fifty-two years.

ILLNESSES.

The fresh arrivals of wheat from Eezex and Kent, combined and by land carriage, were but middling, both as regards the quantity received, and the quality of the supply. Although the supply was short, it was quite equal to the demand, the trade for all descriptions being very quiet, at Monday's decline in value.

There was a fair show of foreign wheat on the stands. Even the finest samples were neglected, and in inferior sorts very little was doing. The prices realized were about equal to those current at the close of business on Monday. Floating cargoes of grain commanded but little attention at about late rates. There was a tolerable good show of barley, chiefly foreign produce. All descriptions were difficult to sell at the late decline in prices. Malt was dull, but not cheaper. In oats the transactions were on a limited scale at late currencies. Very few English samples were included in the supply, which was fairly extensive.

ARRIVALS THIS WEEK.

Wheat	Barley	Malt	Oats	Flour
English and Scotch	1,010	1,810	480	480
Irish	—	—	1,400	—
Foreign	7,080	6,890	—	8,780 lbs.

CORN EXCHANGE, LONDON, Monday, Jan. 28.

There was only a small supply of English wheat fresh up to this morning's market; but this, added to the quantity of last week which could not be sold on account of the interruption to navigation by ice, made altogether a good show. With weather the very opposite to that which we so lately experienced (being now oppressive and sultry), the condition of the grain is very indifferent. This caused buyers to be careless operators; and although factors were willing to reduce their quotations £s. to £s. from the rates of this day fortnight, no clearance had been effected up to a late hour. Foreign, a slow trade, at 1*s.* to 2*s.* per qr. decline. Barley, beans, and peas, each dull, and a 1*s.* per qr. cheaper. The arrivals of oats are moderate, but quite equal to the demand. With open weather buyers held aloof, and no progress could be made in sales unless at a reduction of fully 4*s.* per qr.

CURRENT PRICES.

	Per qr.		Per qr.
WHEAT—	s. s.	PEAS—	s. s.
EEZEX and Kent, red, old	57 to 67	Grey	87 to 90
Ditto new	52	Maple	89
White, old	68	White	40
new	62	Beans	40
Foreign red	65	Foreign, white	89
white	67	RYE	31

	Per qr.		Per qr.
BARLEY—	s. s.	OATS—	s. s.
English malting	89	English feed	28
Chevalier	50	potatoes	28
Distilling	40	Scotch feed	24
Foreign	30	potatoes	29

	Per qr.		Per qr.
MALT—	s. s.	OATMEAL—	s. s.
Pale	72	Black	21
Chevalier	78	white	22
Brown	58	Foreign feed	21

	Per qr.		Per qr.
BRAN—	s. s.	FLOUR—	s. s.
Ticks	41	Town made	52
Harrow	41	Country Marks	43
Small	48	Norfolk & Suffolk	43
Egyptian	—		45

BREAD.—LONDON, Monday, Jan. 28.—The prices of wheaten bread in the metropolis are from 9*d.* to 10*d.*; household ditto, 8*d.* to 9*d.*

METROPOLITAN CATTLE MARKET.

MONDAY, Jan. 28.—The total imports of foreign stock into London last week amounted to 4,923 head. In the corresponding week in 1866 we received 7,627 head; in 1865, 6,697; in 1864, 2,166; in 1863, 3,011; in 1862, 660; and in 1861, 514 head. There was about an average supply of foreign stock here to-day for the time of year. On the whole, the demand for it was steady, and prices had an upward tendency. Compared with Monday last, the arrivals of beasts fresh up from our own grazing districts was on the increase. From Scotland and Ireland the attendance of butchers was only moderate. The quantity of meat on sale in Newgate and Leadenhall being extensive, and the weather very mild, the demand for all breeds of beasts was heavy, as compared with this day so-nigh, a decline in the quotations of fully 4*s.* per Siba. Prime Scots and crosses were disposed of at from 2*s.* to 2*s.* to 5*s.* per Siba. The general quality of the stock was good. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,800 Scots, Crosses, and Shorthorns; from other parts of England, 700 various breeds; from Scotland, 295 Scots and crosses; and from Ireland, 140 oxen, &c. There was a scanty show of sheep; nevertheless, all breeds met a heavy inquiry, at a reduction in price of 4*s.* per Siba. The best Downs and half-b

were: 200 packages 570 baskets from Rotterdam; 220 packages from Harlingen, 80 sides of beef from Hamburg, and 51 packages of pigs from Ostend.

For Siba, by the carcass.

	s. d.	s. d.	s. d.	s. d.
Interior beef	3	0	3	6
Middling ditto	3	8	3	10
Primes large do.	4	0	4	2
Do. small do.	4	4	4	6
Large pork	3	0	3	6

Small pork 3 to 4 4

Inf. mutton 3 0 3 10

Middling ditto 4 0 4 4

Primes ditto 4 6 4 8

Fresh ships 40, at sea 18s.

COVENT GARDEN, LONDON, Saturday, Jan. 26.

Bananas continue moderately good, and prices remain at former quotations. Among pears are still some good examples of Glou Mornong, No. Pines Mouri, and Easter Bourré. Apples consist of Court of Wick, Cox's Orange Pippin, and one or two other good dessert sorts. Hot-house grapes remain as they were last week. Grapes are excellent, and still very cheap. Lemons continue to realize fair prices. Broccoli still continues to arrive from the West of England; but in some instances it seems to have suffered from the late severe weather. Portugal onions, mainly from 6s. to 12s. per 100. Prices of potatoes are about the same as they were last week. Flowers chiefly consist of orchids, violets, Chinese primulas, polyanthus, magnolias, and roses.

PROVISIONS, Monday, Jan. 23.—The arrivals last week from Ireland were 795 hirkins butter, and 5,134 hales bacon; and from foreign ports 19,000 sacks, &c., butter, and 101 hales bacon. The change in the weather last week caused the butter market to rule very quiet, and but little business transacted in Irish. Foreign also met a slow sale at lower prices. The bacon market ruled dull, and a decline of about 1s. per cwt. against the last week.

POTATOES.—BISHOPSGATE AND SPITALFIELDS, Monday, Jan. 23.—These markets are scantily supplied with potatoes. The demand, though by no means active, is very firm, and high prices are realized. The import into London last week was confined to 2 bags and 8 hampers from Rotterdam. Foreign also met a slow sale at lower prices. The bacon market ruled dull, and a decline of about 1s. per cwt. against the last week.

BOROUGH HOP MARKET, Monday, Jan. 23.—Since our last report trade has been no active, but the limited supply of fine parcels on other causes prices to be firmly maintained. Reports from the Continent show no variation of importance. The last advice from New York report the market as very firm for all kinds of hops, and with a strong expectation of higher prices, which opinion has since been confirmed by telegram announcing a further advance in values owing to great scarcity of hops on offer. Bamer, 16s.; to 17s.; Weald of Kent, 16s.; to 18s.; Mid and East Kent, 17s.; to 22s.; Parham and Country, 17s.; to 22s.; Year-old Gold, to 18s.; Old, 5s. to 9s.

... Monday, Jan. 23.—There was more appearance of business in Cloversends from the favourable change in the weather. Not much English was shown, but year-old being better than new in quality, such was held comparatively high, whilst the new is no inferior that little is likely to be brought out this season. The best foreign red was dear; Bordeaux now up to 12s. per cwt. White cloversend was held for very high prices, but foreign and English. Treffoul of fine quality is held on former terms. Inferior French could be bought cheaper. Mustardseed was quite as dear. Not much done yet in spring tares. There are a few large Scotch peas offering of a very fine and large quality, but as yet buyers do not want them.

WOOL, Monday, Jan. 23.—We have no change to notice in the value of any kind of home-grown wool. Dealers generally have purchased with extreme caution, while the transactions for export to the continent have been very limited. The forthcoming public sales of colonial wool to be held in the metropolis are looked forward to with much interest.

OIL, Monday, Jan. 23.—Linseed oil is a slow sale at 26s. 6d. to 30s. 9d. per cwt. on the spot. Rape is somewhat firmer, and olive oils command more money, and sperm is rather dearer. American spirits of turpentine are worth 37s. 6d., and French ditto 37s. per cwt. on the spot.

COAL, Monday, Jan. 23.—The market was heavy at the rates of last day. East Hartlepool, 20s. 9d.; Hartlepool, 20s. 3d.; Caradoc, 20s. 6d.; Tunstall, 19s.; Hartley, 17s. 9d.

TALLOW, Monday, Jan. 23.—The tallow trade is quiet, at 4s. 3d. per cwt. on the spot. Town tallow is quoted at 4s. not cast. Rough fat is worth 2s. 3d. per lb.

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1867
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